

Volume C

APRIL, 1904

Number 4

# THE MISSIONARY HERALD



House of Zulu Evangelist at Chikore, East Africa

(See page 132)

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**AMERICAN BOARD OF COMMISSIONERS  
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Congregational House 14 Beacon Street Boston, Mass., U. S. A.

# THE MISSIONARY HERALD

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(With Four Illustrations)			

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PRESS OF THOMAS TODD, BOSTON, MASS.

# THE MISSIONARY HERALD

Volume C

APRIL, 1904

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As evidence of the favor in which the plan presented by the American Board of Conditional Gifts is held by its friends, it is in point to state that since the beginning of the present fiscal year no less than **A Good Showing** \$35,396 have been committed to the Board under the prescribed conditions. We are confident that many others would accept the plan were it brought to their attention. Write to the Treasurer, Frank H. Wiggin, Congregational House, Boston, for information.

THE vacancy in the presidency of the Doshisha, at Kyoto, caused by the death of President Kataoka, has been filled by the choice of Professor Shimomura. A number of names were mentioned for the **The President of the Doshisha** place, but finally the vote of the directors was unanimous for Mr. Shimomura, and it is hoped he will accept the office. Mr. Shimomura has long been connected with the Doshisha, and is a man of scholarship and executive ability and of unquestioned Christian faith and principles. Our missionaries are happy in the choice which has been made for this most important position in Japan.

Do not overlook the report among the Letters from the Missions, given by Dr. Hager, of Hong Kong, concerning the work of that station for the year 1903. It is a surprising story of growth, and **Remarkable Growth** is specially hopeful as showing that this growth is from within and through the coöperation of the native Christians. Mr. Nelson, of Canton, also reports that twenty-two have been added to the church at that station, and that the girls' school has had a good attendance.

THE following items relating to the "Forward Movement" will interest our readers. During the last twelve months twenty churches have adopted missionaries or missionary families. In addition, five **The Forward Movement** different conferences in Vermont, connected with which are ninety-five churches, have adopted missionaries or missionary families, making a total of 105 different churches which within a year have been brought into direct relations with some foreign missionary. One hundred and forty-seven specific objects have been assigned to Young People's Societies, Sunday schools, or churches, and ten to individuals, making a total of 157 different objects assigned within a year. Within this period, also, three missionaries have been assigned to individuals or groups of individuals.

SAD letters are coming of reductions now being made, especially in the Bombay district, because of insufficient appropriations. Dr. Abbott writes:

**Cutting Down** "I have had to struggle so long with reductions that my power to carry on the work at Roha on the present scale is exhausted.

I have, therefore, sent instructions to Mr. Bawa today to give notices to all the preachers and school teachers in the district that their services will not be required after the 29th of February; also to close all the schools except the station school, and dismiss all the preachers. It goes most deeply to the heart to close this part of the work, for which I have labored these twenty years, but there seems no help for this now. Unless, in some unforeseen way, money comes which can be looked upon as a regular sum, all this work will be closed before I can hear from you in reply." An extract from a letter of Mrs. Abbott also indicates the sad trial they are passing through in closing work already begun: "The work among the Katkaris is so interesting and has so much of promise in it for these wild people of the hills, that it is very sad to face the fact that the schools started among them after so many years of waiting must be closed for lack of funds. I do wish some of the friends at home could have gone with us in the bullock cart across the rice fields and far up the mountain side to the little village of reed huts, where the schoolhouse is the one bright spot, and the Christian master, with his family, marks the beginning of a new day for this strange people! How can we shut this door of hope for them?" Since these letters were received, a special gift from an unknown friend has come to hand, with permission to use it as might seem best, and it will in part relieve the distress which Dr. Abbott mentions. But then there are other sections of the same mission which are still unrelieved.

INFORMATION has recently been received from the State Department at Washington that a dispatch from the United States Legation at Constantinople reports the termination of the trial of Prof.

**The Release of  
Professor Tenekejian**

Nicholas Tenekejian, of Euphrates College, at Harpoot, followed by his release. This professor was thrown into prison last May upon a charge that he was an active member of a revolutionary organization. The trial was greatly delayed, and in the meantime effort was made by force to compel him to confess to the crime. Some thirty others were arrested at the same time. As he was an employee in an American college, our government requested that an early trial be had, and that a representative from the United States consulate be present to see that justice was done. The English consulate at Harpoot was also represented at the trial. No condemning or even compromising testimony was presented, while it was clearly shown that the professor on trial had been among the foremost to discountenance any revolutionary ideas among students in the college and elsewhere. United States Consul Norton, of Harpoot, has interested himself in the case, and no doubt the termination of the trial after only about nine months of imprisonment, which for that country is a short time even for an innocent man, is due to his persistent demand that justice be done the prisoner.

IN presenting our monthly statement of receipts we must again express surprise as well as disappointment. A decrease in donations in February of over \$6,000 and for six months of over \$27,000, showing, after **Financial** legacies are included, a total decrease for six months of nearly \$10,000, is not a good showing. So far as appears from the point of view of the Missionary Rooms, there has never been more active or more continuous efforts to advance the missionary interests among the churches than within the past few months. The failure of gifts arouses the suspicion that there has been a failure in prayers. Are we, in our churches, feeling as we ought the need of divine intervention to quicken our faith and to inspire us to self-sacrificing devotion? Should not our first efforts be to secure a spiritual quickening that should bring us all into sympathy with Christ in his redemptive work, telling our Master of our own need of a refreshment, that we may take upon our hearts the work which he has intrusted to his people? May the record here presented stir us up to renewed prayer and consecration to our Lord.

	February, 1903	February, 1904
Donations . . . . .	\$47,269.47	\$40,817.46
Legacies . . . . .	4,071.23	3,120.09
	<hr/> \$51,340.70	<hr/> \$43,937.55
	6 mos., 1903	6 mos., 1904
Donations . . . . .	\$277,233.79	\$249,639.85
Legacies . . . . .	23,570.23	41,359.84
	<hr/> \$300,804.02	<hr/> \$290,999.69

Decrease in donations for six months, \$27,593.94; increase in legacies, \$17,789.61; total decrease, \$9,804.33.

THE Evangelical Union in the Philippine Islands is made up of representatives of a large number of churches and societies working at the islands, including the Presbyterians, Methodists, Baptists, The Disciples, United Brethren, Congregationalists, and the American Bible Society and the Young Men's Christian Association.

**Work in the Philippines**

This union has just issued an appeal to the churches of the United States for an increase in the number of workers and gifts for the work of God at the islands. The statement is made that within the five years of the Protestant missionary occupation of the Philippines the visible results of evangelical work are more marked than those in other fields after fifty or even seventy years of occupation. It is stated that at least one-third of the seven millions of Filipinos are severed from the Roman Catholic Church, and that they are ready to hear and accept a pure gospel. The brethren who are on the ground declare that the eagerness of this people to hear the gospel is pathetic — that they are searching for something which can meet their spiritual needs. The resolution of the Evangelical Union declares that it is "our solemn opinion and conviction that, with prompt and generous support, a million of these souls can be led to a saving knowledge of the Lord Jesus Christ within the next generation. We feel constrained to cry out for im-

mediate reinforcements and for more liberal support. The next few years are to definitely fix the religious status of the Filipino people, and within the next decade, with liberal support, we can accomplish that which will be impossible to accomplish in a century if we neglect the wide open door that God has set before us." This appeal certainly should be heeded by the Christians of America, on whom the providence of God has thrown the responsibility for the care of the Filipinos.

THE growth in the East Central African Mission is indicated by the organization, on January 3, of a church at Chikore, a station opened six years since by Dr. Wilder. Fourteen persons were received, all save one brought out of gross heathenism. Most if not all these persons were seen by the Deputation in their recent visit at Chikore, and the accounts given by them, both young and old, of their religious experiences were most memorable. They are the direct fruit of the labors of the Zulu evangelist, Tom Zonzo, a man highly esteemed for his character and efficiency, though deficient in education. The photo-engraving on the cover of this number shows a part of the audience gathered at Tom Zonzo's house at Chikore while the Deputation was there. Two of the young men received have endured the sharpest persecution from their heathen wives, who joined in the drinking parties of their neighbors and ridiculed in all ways their husbands. These men stood patiently and firmly for the whole year, praying for and admonishing their wives, with the result that on an occasion when the husbands were absent from Chikore the wives of both of them, moved evidently by the Spirit of the Lord, were convicted of their sins, and at the same meeting made confessions and desired to follow in the way in which their husbands were walking. This was followed by the conversion of the mother of one of the men and the sisters of both of them and three of their children. This awakening indicates a great break in the heathenism of that region, and gives promise of yet larger results.

THE Chinese themselves are erecting numerous memorials for the Christians who were slain in the great Boxer uprising of 1900. The letter of

**A Martyrs' Memorial** Dr. Atwood, on another page, reports a new monument erected by the people of Tai-ku in Shansi. A proposal has now been made by a committee in China for a large building to be put up at Shanghai, which shall be used as headquarters for all missionary boards laboring in the empire, and as a center of Christian activities for the whole of China, and to be known as the "Martyrs' Memorial." Two points are emphasized in the plan, namely, that the building should serve as an expression of gratitude to God in memory of those who have been faithful unto death, and also as an expression of the unity of Christians of all nations and tongues who are laboring for the conversion of the world to Christ. Such a building at the commercial capital of the empire would doubtless be of great service. The estimated cost is \$250,000, and an appeal is to be made in Europe and America for this amount.

SINCE our last issue documents relating to the new vessel, with a copy of the certificate of stock and a return postal card, have been sent to the superintendent of

**The New  
Missionary Vessel** every Congregational Sunday school in the

land, so far as addresses can be obtained. The plan seems to commend itself to a multitude of schools in all parts of the country. A shower of the return postal cards is coming by each mail, reporting the purpose of the schools to take shares in the new vessel. We look for large returns before the summer months shall arrive. We are specially pleased at receiving offerings from many elderly persons who remember with gratitude their responses years ago to the earlier calls for vessels

for Micronesia. It is impossible to state at present just what arrangements will be made as to the vessel itself. A search is still being made in the hope of finding some craft already built which will supply the need. The plans are in good hands, and we hope in our next number to be able to state definitely the arrangements made as to the new vessel. If any Sunday school superintendents have failed to receive the communications sent them, or have delayed to present the matter to the schools they have in charge, we shall be happy to respond to any requests for certificates of shares or for the leaflet entitled "Micronesia and Its Missionary Vessels." We have but one style of certificates of shares, but we are sure it will please all who desire stock in the vessel. Communications may be addressed to Frank H. Wiggin, Treasurer.



It is very manifest that in the struggle now going on in the far East the sympathies of Americans are with the Japanese. One reason for this,

**Sympathy with Japan** doubtless, is that many have felt that it was the struggle of the weak against the strong. It has been

difficult to believe that a nation of 44,000,000, only recently coming into line with modern civilization, could compete with a nation of over 140,000,000 which has long been a giant among European Powers. It is believed, moreover, that Japan is fighting for her life and for her independent standing among the nations, and that the triumph of Russia would give her dominance in all that part of the world, not only in Korea and Japan, but in at least a large portion of China. The world does not care to see Russia in such a position. And beside all this, those who are lovers of religious liberty would deplore the extension of sway of a Power so religiously intolerant as Russia has ever shown herself to be. Should she hold Manchuria or Korea in the days to come, there would be no liberty to preach the gospel in all that region. The missionaries from other lands would sooner or later be compelled to leave, and the Greek church would be established and suffer no intrusion upon its exclusive control. On the other

hand, the dominance of Japan in those regions would mean an "open door," not only commercially, but in all other lines.

REV. DR. AMORY H. BRADFORD writes us, in reference to a statement made by himself in a recent address, widely published, that the American Board had declined an invitation to hold its next annual meeting in connection with the next meeting of the National Council at Des Moines. Though the statement was made on what Dr. Bradford regarded as first-hand information, he now finds that no such invitation had been received by the Board, and desires to make this correction. We may add that no official of the Board, and, so far as is known, no member of the Committee on Place and Preacher, at the last annual meeting of the Board, ever received an intimation, formal or informal, that such an invitation was given or proposed.

SINCE our last issue the Rev. Elijah Horr, D.D., who for ten years has been a member of the Prudential Committee of the American Board, has been released from the earthly service. Dr. Horr was born in Carthage, N. Y., April 20, 1841, and was educated at Hamilton College and the theological department of Boston University. Connected with the Methodist Episcopal Church, he served the full time allotted by that denomination in the pastorate of several important churches in Central New York, including Syracuse, Auburn, Oswego, and Elmira, coming later to Chelsea, Mass. In 1886 he accepted a call from the Maverick Congregational Church of East Boston, and subsequently became pastor of the Piedmont Congregational Church of Worcester. After a few years, and for reasons of health, he retired from the active pastorate, but has since served for brief periods and with great acceptance in several churches. Dr. Horr was a man of evan-



ELIJAH HORR, D.D.

gelical spirit, of wide sympathies, of sound judgment, a fervid preacher, and a devoted worker in every good cause. His services upon the Prudential

churches in Central New York, including Syracuse, Auburn, Oswego, and Elmira, coming later to Chelsea, Mass. In 1886 he accepted a call from the Maverick Congregational Church of East Boston, and subsequently became pastor of the Piedmont Congregational Church of Worcester. After a few years, and for reasons of health, he retired from the active pastorate, but has since served for brief periods and with great acceptance in several churches. Dr. Horr was a man of evan-

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Committee have been highly appreciated. Serving upon the subcommittee on the African missions, his interest in that continent was deep and unflagging, and he sought to keep himself informed upon all branches of the wide field of missions. Dr. Horr was also a member of the Executive Committee of the American Missionary Association, and that society, as well as our American Board, loses by his death a warm advocate and a wise counselor. He "fell on sleep" at his home in Malden February 14, 1904, honored and beloved by all who knew him.

WE have several times referred, of late, to the gift of an orphan girl of one week's wages and the offer of a "Pennsylvania Presbyterian" to be one of one hundred to follow the girl's example. The **One Week's Wages** time limit for securing the one hundred donors expired March 1. The movement, thus set in motion, has resulted in the securing within the given time of 107 gifts and pledges. Of these pledges two were for \$500 each, two for \$200 each, and the smallest amounts were from two children of twenty-five cents each. Some of the pledges are not yet paid, and the total amount of all to be obtained from this source cannot be reported now. But surely this orphan girl, who did what she could, has accomplished what she could not have expected. Aside from the amount obtained for missions, she has stirred in many minds new thoughts as to what they might do for the kingdom of Christ.

MANY of our readers were much interested in the account given in our last number of the erection of a windmill at Van to serve the needs of that mission station. That windmill will preach many a **The Windmill at Van** good lesson to the people of that Oriental city and its neighborhood. It should be mentioned in this connection that the funds for providing this windmill came from the indemnity paid by the Turkish government for a violent assault made upon Dr. Raynolds many years ago, in which he nearly lost his life. Instead of using this indemnity for his own personal advantage, as he was entirely at liberty to do, Dr. Raynolds chose to devote it to this object for the benefit of the people of the station.

MR. PRICE, under date of December 31, writes of an outbreak of persecution incident to an unfortunate ruling of the governor, which the Spanish **Persecution at Guam** priests interpreted as giving them liberty to use force against the Protestants. They stoned the mission church at Agaña, and attacked the worshipers on the streets and on their way home from the service. Protests were made, and the governor admonished the priests, who were obliged to cease their persecutions. Mr. Price says: "On the whole the tide is now wholly in our favor, and although we may be temporarily restrained, we shall not be the loser in the end. The Protestant faith has a foothold such as we little appreciated until we saw it challenged." So that Mr. Price, at the conclusion of his letter, says, "For the overruling Providence which maketh the wrath of man to praise him, for the successful closing of the school year, for the increased

attendance on the Sunday services, for the general favor and kindness shown us by the American public, and for strength and courage and faith which enable us to look forward hopefully to the work of the coming year, we render hearty thanks to the Father of mercies, being assured that the good work he has begun in Guam he will continue unto the end, and that in his own time the longed-for and prayed-for times of refreshing shall come from the presence of the Lord."



## Miss Charlotte D. Spencer

THIS faithful and devoted missionary died at Hadjin, Central Turkey, on the 11th of February last. She was a daughter of a missionary of the American Board among the Ojibwa Indians, and was born at Pembina, Minn., May 24, 1851. When she was but three years old her mother was killed by the Sioux Indians. The family removed to Benzonia, Mich., where she was educated in the Grand Traverse College. After teaching in various district schools, the way opened for her to exercise that missionary spirit which she had imbibed from her parents. She met Mrs. Coffing, of the Central Turkey Mission, who was on furlough in the United States, and a friendship began which ceased only with Miss Spencer's death. With Mrs. Coffing she went to Turkey in 1875, and they labored together for a time in the boarding school at Marash, also working among the churches of the city and touring through the surrounding villages. Many women were brought into the church of Christ.

In 1880 the school was removed from Marash to Hadjin, a city of about twenty thousand inhabitants, and there it has remained, bringing in large results from the very beginning. At the opening of the year 1881 only two of the twenty-five pupils were Christians, but at its close there were only four who had not given themselves to Christ. In 1883 more than one hundred women and girls entered anew upon the Christian life.

But Miss Spencer's health was not equal to the work, and she returned to the United States in 1884, and was subsequently released from her connection with the Board. During her years of invalidism her skillful pen was often employed in awakening interest in behalf of her beloved missionary work at Hadjin. In 1899, when Mrs. Coffing was again in the United States, and at her most earnest request, Miss Spencer was reappointed and sent out by the Woman's Board of Missions of the Interior, having been adopted by the church in Manistee, Mich.

Miss Spencer endeared herself greatly to her missionary associates as well as to the people among whom she labored. Her only wish seemed to be to spend and be spent in the Master's service, and yet when the time came for her release she had a strong desire to depart to be with Christ. During her sickness of several weeks she had a rare peace of mind and even joy amidst her pain and sufferings. Mr. Martin, of Hadjin, in writing of her death, says that "her humble, gentle, devoted, and Christlike life has produced an influence that will ever abide and bear increasing fruit as time goes on."

## The Russo-Japanese War and Missions

EVERY Christian and every philanthropist must deplore the outbreak of war in the far East. It is futile to attempt any prediction at present as to the length of the struggle, or the results which will follow a decisive victory by either of the combatants. The commercial world has its own interests to care for. The Christian world is anxious as to what may happen in reference to the propagation of the gospel in the far East. Inquiries are coming to all missionary boards in regard to the safety of their missionaries, and the probable influence of the conflict upon the Christian communities already formed, especially in Japan, Korea, and Manchuria. We give on page 138 an outline map which will aid somewhat in the understanding of the relationship between these different countries within which the war is likely to be confined. We propose to present here some facts with regard to the conditions of missionary work, especially in Korea and Manchuria, as it was when the war opened.

As to Japan, our readers are more or less familiar with the recent statistics. Our last report covered the work of thirty-two Protestant societies laboring within the empire, having in all 757 missionaries. Connected with the 558 organized Protestant churches there was a membership of 42,451. Our American Board has connected with its work in that empire seventy missionaries, male and female, and in the churches allied with it there is an enrolled membership of 10,693. There is no reason for supposing that this missionary work in Japan will be interfered with in any other way than by the absorption of thought and energies on the part of the people in the conflict in which they are engaged. Unless the seat of war should be transferred to Japanese territory, which at present seems improbable, our missionaries will not be in personal peril. They are held in high esteem by the Japanese, who will protect them, wherever protection may be needed. But the Christians of Japan are loyal to the empire, and many of them will enter military service, and it is to be expected that schools, especially those of the higher grade, will send out many of their students as soldiers. A letter just received from Kyoto reports a service held on the campus of the Doshisha to bid farewell to the head monitor of the school, an earnest Christian, who was departing to take his place in the army. In this and similar ways the missionary work will doubtless be temporarily hindered, but otherwise we have no apprehensions of unfavorable results.

In Korea the case is far different. Apparently that is to be the battle ground within which the armies are to wage their deadly warfare, and here the infant Christian churches will be subjected to a serious strain. Korea is about twice the size of the state of Pennsylvania, and has a population variously estimated at from eight to sixteen millions. From being the "Hermit Nation" twenty-five years ago, it has become an open country, and missionary work has progressed with marvelous rapidity. Its first treaty with a

Western nation was made in 1882, through the efforts of a missionary of the American Presbyterian Board, Dr. H. N. Allen, a physician, who gained entrance for himself, and subsequently for his associates, through his skillful work as a physician. For ten years no marked progress was seen, but since the war between Japan and China, in 1895, the Koreans have shown great friendliness to Protestant missionaries from America. Secretary Brown of the American Presbyterian Board says, "It may be questioned if ever before



in all the history of missions greater results have been achieved than during the last decade in Korea." There are now in Korea under the care of the Presbyterian Board (North) seventy foreign missionaries, and 323 congregations with 6,391 communicants. Beside these communicants there are 5,898 enrolled catechumens. This work of our Presbyterian brethren is conducted from five central stations, which are shown on the accompanying map, and also at 372 outstations. These stations are Fusan, Seoul, Tai-ku, Pyeng Yang, and Syen Chun.

The Southern Presbyterian Board began work in Korea in 1892, and has seventeen laborers, eight of them being men. Both the Methodist Episcopal Church North and the Methodist Episcopal Church South are doing efficient work in Korea, having altogether thirteen ordained missionaries and twenty-four women, including wives. The Christian Koreans have shown an ardent desire to propagate the gospel among their own people. With a membership of somewhat over eight thousand, the extraordinary growth of the churches has been due to the energy with which the converts have sought to carry out the divine injunction to give of that which these have received. It is said that of the 188 Presbyterian churches in Korea, not long since, 186 were self-supporting. Though limited in extent, Korea may be counted as one of the most promising missionary fields of the world. War cannot destroy the Christian life in the hearts of those in whom that life has been begun, but it can derange all organized effort. Should the armies of Russia and Japan tramp across the area south of the Yalu River, it may destroy towns and villages, break up churches and close the schools, and set back for a time the progress of the kingdom. Apparently, Korea is to suffer most in this conflict of arms. Yet the missionaries have telegraphed during the month of February that they were unmolested, and they have written home urging their friends to be calm and trustful, and especially to distrust the news that is telegraphed from Chefoo and Shanghai in regard to events in that region. The officials of the Presbyterian Board have stated that, in case of danger to the missionaries, it would be possible to remove them in the course of a few hours to parts where they would be safe; but so far as appears at present, it is unnecessary for these missionaries to leave Korea.

As to Manchuria we are not able to give very definite statements. The region is one of the finest portions of the Chinese empire, to which it properly belongs. Moukden, its capital, is nearly on the latitude of Albany, N. Y., and the province in its natural resources, as well as in its location on the seaboard, makes it a region of vast worth to Russia, for which she is willing to wage a fierce warfare. The missionary work within Manchuria has been carried on by the Presbyterians of Scotland and Ireland, now joined together under the Board of the United Free Church of Scotland. Great success has attended this mission. The last report we have received states that in 1902 there were 597 baptisms, making the church membership at that time 12,064. Aside from these there were nearly two thousand under special instruction with reference to union with the church. These Manchurians have manifested the same spirit shown by the Koreans in the matter of self-support and the propagation of the faith. During the Boxer outbreak the Christians displayed the greatest bravery, enduring martyrdom under most trying circumstances, showing that their Christianity was not formal but most genuine. Manchuria is dominated at present by Russians, whose soldiers are quartered in all sections, much to the disgust of the Manchus. The Christians in that region will certainly have to pass through fiery trials in which their faith will again be tested. If the Russian forces continue to hold sway throughout the province, the lot of the Christian converts will be hard indeed. No tidings

have as yet been received as to the expulsion of the British missionaries, and perhaps they may not be interfered with by the Russian officials. But it is to be feared that, in any case, the war will most seriously interrupt their work.

For all these regions mentioned, for the missionaries who are laboring therein, for the churches and the converts won to Christ and now exposed to temptations and persecutions, and for the speedy ending of the conflict now raging, the earnest prayers of all Christians should ascend to the Lord of Hosts, beseeching him that he would restrain the wrath of man and would make that wrath subservient to the advancement of his kingdom. In the overturnings which are liable to occur, we must believe that he whose right it is to reign will establish his rule over these nations.



## The Bai-Motlibai-Wadia Orphanage

By Rev. Byron K. Hunsberger, of Bombay

To an American the above may seem to be a strange name for an orphanage, but this is how it happened. During the famine of 1900 many children were taken in charge by the missionaries all over India. In Bombay the old school was soon entirely too small for the 300 boys who were eventually received. It seemed like an impossibility to find a suitable home for all these boys. But Mr. Hume bravely set out on his difficult errand. He called upon the Hon. Nowrojee Maneckjee Wadia, C.I.E., a wealthy Parsee gentleman of Bombay, and inquired about the rental of a large house at Parel.

To his surprise and delight, Mr. Wadia generously gave the use of the house free of all rent, and asked only that it be named in honor of his mother, Bai Motlibai Wadia. This accounts for the name.

Mr. Wadia himself is an interesting member of a very interesting race. He is one of the wealthiest natives of India. At the age of twenty he started with his brother a firm which had extensive commercial dealings with Europe. "A genuine orthodox son of a mother of the same type, he started on a tour through France and England in his own Parsee dress in 1863. Being attired in native costume, he naturally attracted particular attention, and was received



HON. NOWROJEE MANECKJEE WADIA

everywhere with marked honor. From Napoleon III he received a special invitation to be present at his palace, and two years later he was presented by the same emperor with a gold medal. On January 1, 1893, Mr. Wadia was honored by the British government with the title of C. I. E. (Companion of the Indian Empire), and it is believed that in the near future Mr. Wadia will be made a knight."

One morning I called upon Mr. Wadia and found him in a most interesting situation. I was shown into a large room, the walls of which were literally covered with pictures and ornaments. It was a truly Oriental drawing room, with plenty of cushions and sofas. There was a strong odor of incense throughout the house. Through an open door I saw Mr. Wadia squatting upon a cushioned platform, which was suspended from the ceiling by four strong ropes. He was facing me as I entered. This couch was moving back and forth like a swing while Mr. Wadia muttered his devotions. He appeared to be reading from a book in a chanting tone. Presently he closed the book and began to tell his beads. After a few minutes he jumped off his swing and came to see what I wanted. He is an old man, but very active and quick for his years. As he had not finished his devotions he could not shake hands with me. I chatted with him for a few minutes about himself and his mother and then departed, very much pleased and interested with my first glimpse of an Oriental at devotions.

Mr. Wadia has the highest reverence for the memory of his mother; his halls are filled with her pictures, and in her name and for her sake he engages in many charitable enterprises. To quote from a published pamphlet: "This excellent lady was born in 1811. By her commercial genius and great natural abilities she was enabled to multiply the great wealth she had inherited from her father as well as her husband till she became a millionaire. She lost her husband in 1837, when she was only twenty-six, and from that time forward, throughout all her lifelong widowhood, she devoted herself carefully and faithfully to the task of husbanding the property which had come into her possession. She did not engage in commerce, but laid out her money in loans and other profitable investments, employing to the best advantage her commercial and financial instincts, which were really of a very high order. Thrift and economy were among her cardinal virtues, by which she was enabled to add constantly to her wealth. Foresight, sterling good sense, and simplicity befitting a widow distinguished her through life. Piety



BAI MOTLIBAI WADIA

and devotion shone in her character, and after a life passed in useful and honorable activities she died in May, 1897."

The orphanage which is called by her name is a very interesting part of the mission work in Bombay. The boys are nearly three hundred in number, ranging in age from four years to eighteen or twenty. It is an inspiration to visit the school. There is a distinct and unique school spirit. Nearly all the work of the school is done by the boys themselves, and they are organized into a great Junior Christian Endeavor Society, with a large number of committees. Their faith is implicit. They pray for exactly what they want, and their conduct is consistent with their prayers. When the school was sorely crippled for lack of funds they prayed to be shown what they could do, and then proceeded to hold a council and decided to do their own laundry work. And they have done it, too, cheerfully and efficiently.

The Christian Endeavor Society meets every Sunday morning at eleven. The boys know their Bible well. A visitor put the question one morning, "What four women in the Bible wrote songs that are recorded?" And the boys answered correctly. They can answer any fair question on any portion of the Bible promptly and correctly.

A few weeks ago the Bombay Christian Endeavor Society had its annual meeting. At this time the Parel boys gave their annual report, through their secretary, from which the following items are taken:—

**"THE REPORT OF THE MINISTERING CHILDREN'S ASSOCIATION AT PAREL**

"This Association was opened on the 29 of July, 1900. At first there were 67 members, but now there are 300, of whom 40 are workers. The Association has had 156 meetings up to date; 934 subjects were spoken; 92 hymns were learned by heart; 124 tunes were taught; 1,006 Bible verses were learned by heart; 267 sick were helped. The committee gave baths to 1,749 children; 10,550 children's fingers and toes were cleansed.

"This Association has twelve committees for helping in various ways. It has spent 113 rupees for others, and 11 rupees 2 annas for itself. In all the Association offered the sum of 184 rupees 2 annas to the blessed Lord Jesus Christ, our Saviour."



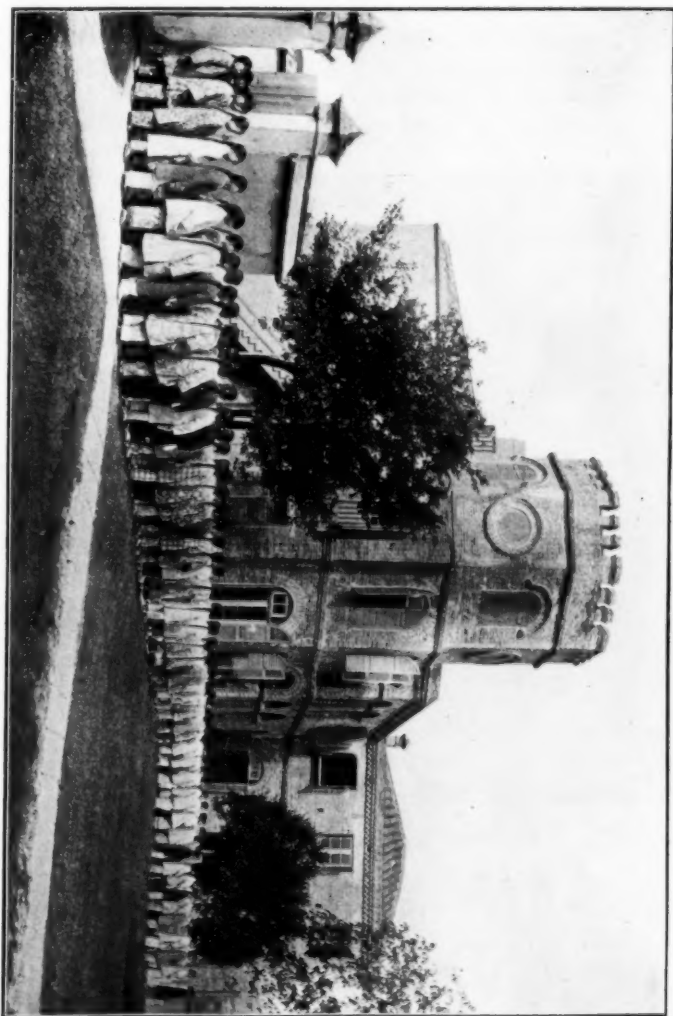
## Foochow Girls' College

**By Miss Ella J. Newton and Miss Evelyn M. Worthley, of Foochow**

*Its History.*—In an ancient book called "The Records of the Foochow Mission," under date of September 30, 1853, we find this entry, "Voted that Bro. Doolittle be authorized to rent and fit up a room for Girls' School at Mission expense." From another source we learn that in the spring of that year Mrs. Doolittle had gathered some little girls into a day school, but it was soon interrupted by the breaking out of the famous Tai-ping rebellion, which demoralized the whole country about Foochow. When peace was restored, the school was opened again as soon as possible, and the number of girls in-

creased to about thirty. Another interruption in 1854 was occasioned by a trip to the south of China, made necessary on account of Mr. Doolittle's health. Mrs. Doolittle improved this opportunity to examine carefully the

COLLEGE BUILDING. GIRLS GOING TO CHURCH



working of the schools in Hong Kong and Canton, thus becoming more deeply interested in the education of Chinese girls.

After their return to Foochow in November, 1854, the day school was reopened, nine of the girls becoming day boarders. Three were also received by Mrs. Doolittle as permanent boarders, their parents having committed

them wholly to the care of the missionaries for a term of six or seven years. This was the real beginning of our Girls' Boarding School and college work; and so 1904 marks our semi-centennial.

These little girls were delighted with their new home, and soon asked to be instructed in the religion of Jesus and taught to pray. They became strongly attached to Mrs. Doolittle and remained with her till her death, when they were transferred to the care of Mrs. Hartwell. The little school changed its location and leadership several times during the years before 1863, and there may have been short intervals when it was discontinued. A



A GRADUATING CLASS

few new pupils were received, but the three girls, one by one, were married, two of them to preachers, and Duang U, the last one, to a heathen man to whom she was early betrothed. Years of hardship and persecution followed, but the brave woman would not give up her faith. Her later years were full of pain and weakness, but she rendered noble service as a Bible-woman and matron in the Woman's School, and died leaving two daughters, both graduates of the Girls' Boarding School, one of them a physician and the other a valued teacher.

Her only son is a graduate of Foochow College, and at present a teacher in the Shao-wu Boys' School. Duang was married in 1863, and the same year Mrs. Baldwin reorganized the school at Ponasang, in one of the suburbs of Foochow, where it was first opened. Among Mrs. Baldwin's first pupils were two sisters who had already studied under Mrs. Hartwell's care. Mrs. Lau, the younger of these, was one of our most spiritual and efficient Bible-women.

For many years great difficulty was experienced in securing girls for the school, as the Christian constituency was very small, and even Christian parents had little idea that education would be of any benefit to their daughters. Early betrothals and foot-binding were also tremendous obstacles. A strong

stand was early taken against foot-binding, and of late years it has almost disappeared from among the children of Christians in this vicinity; but there are still sad cases where girls are betrothed into heathen families, and their light hidden, at least for a time.

*Its Graduates.*—In 1882 a new building was completed near the site of the first house occupied, and about the same date a course of study was introduced, which, with modifications, has been the basis of our work since that time. Bible study has always occupied a very prominent place, but the Chinese classics are by no means neglected. In 1886 a class of five received diplomas and went out into Christian work. Including the class of January, 1894, up to the present time, we have a record of nine classes, with a total of thirty-eight graduates. All these girls were professing Christians, and, without exception, they have all been engaged for a longer or shorter time in definite mission work. Seven have graduated from mission hospitals, of whom four are now in private practice, and one is head assistant in our own woman's hospital. Several are at present studying medicine, one is preparing for kindergarten work, another is the wife of a noted Young Men's Christian Association worker in Tientsin, while others are teaching in the college and preparatory schools, the woman's schools and day schools of the mission. Nearly all are married and are occupying positions of influence, while some are already marked leaders. A goodly number of undergraduates, too, are teachers, wives of preachers, and women who are seeking to lift up their heathen sisters.

*The College Department.*—The school reached its highest enrollment in 1899, *i. e.*, 100 pupils, and the building was crowded far beyond the bounds of health. During that year a new course of study was issued, including college and preparatory departments of four years each, with a view to the separation of these as soon as another building could be secured. Through the earnest efforts of Miss Child the money was raised for this building, and after long delay, in October, 1903, thirty girls entered Baldwin Hall, forming our college department, the remainder, now numbering eighty-five, constituting the Foochow Preparatory School. To this and the Diong-loh and Ing-hok preparatory schools we look for our college students, who will come to us in increasing numbers as the years go by.

*The College Faculty.*—The faculty consists of two American ladies, Misses Newton and Worthley; one Chinese lady, Miss Uong, who is one of our own graduates; and three male teachers, Professors Ling, Pang, and Diong. Professor Ling was formerly a teacher, but for several years past has served one of our young and growing churches most acceptably. Professor Pang teaches the Chinese classics, and Professor Diong, who has had rare opportunities for study, makes a specialty of science and the Bible. Miss Uong gives invaluable assistance in the general oversight of the girls, and also teaches music, in which she is reinforced by Mrs. Kinnear, who takes the more advanced pupils once a week. We have a small supply of apparatus, including a microscope, an air pump, and a small telescope, and there is a growing interest among the girls in the natural sciences. Our course of

study has just been thoroughly revised and enlarged. English was introduced in 1899 as an extra study, and we are preparing to offer a complete English course.

*The Finances.* — From being a purely charity school, the development toward self-support has been very slow; but for some years past all the pressure we have dared use has been applied, and parents have made real sacrifices for their girls. During the first term in the college the proportion of expense met by the pupils was a little over twenty-two per cent. This year the rate per pupil has been a little higher, and a considerable advance is to be imposed upon them for next year. The cost of board, while very small compared with that in America, is constantly increasing, and it is poor economy for us to shut our doors against girls whom a few years more of



PROFESSOR DIONG



MISS UONG

training would fit for grand service, simply because they are unable to meet all the expense.

*The Religious Life.* — The Christian Endeavor Society includes every student, and only three have not yet united with the church. Most of the older girls teach in the Sabbath school, and we have a large Evangelistic Band, whose members go out regularly to visit in the homes in the neighborhood, or receive the many women and girls who come to us, often from curiosity, but sometimes from real interest in the truths of the gospel. The report of the week's work is an interesting feature of the Sabbath evening Christian Endeavor meeting. The little prayer meeting of the band just before bedtime is intensely interesting, and no one who has heard the girls pray for themselves, for the women they are trying to lead to Christ, and for their own country can fail to realize what it will mean for China when educated women with this spirit are multiplied in the land.

*Our Immediate Needs.* — 1. A liberal endowment, the interest of which will make it possible for us to secure and hold efficient Chinese teachers, who are in such demand elsewhere that we cannot hope to retain them in the college if we are dependent upon the appropriation of the Woman's Board and the fees of the pupils.

2. The completion of the college building, *i. e.*, the living rooms for the ladies in charge. One thousand dollars would have done this a few months ago, but prices of work and material are constantly increasing.

3. Additional scientific apparatus.

4. Funds to purchase land adjoining the college premises, that we may remove Chinese buildings which are very dangerous to us in case of fire, as well as to give room for fresh air and recreation.

5. A college library. We have received a gift of \$100 for this purpose from John M. Gould, whose daughter was one of the martyrs at Pao-ting-fu. For this we are very thankful, but the growing needs of the college will necessitate much more.

6. We also wish to call attention to the fact that an increased force of foreign workers will soon be necessary, in order to carry out even modest plans for the development of the college, workers whose usefulness will require years of preparation in the Chinese language.

*The Outlook.* — The time has come when Christian work in every department is calling for college-bred Chinese women. Many an educated young preacher is hindered by the ignorance of his good but stupid wife. The schools for women and girls, the station classes, the kindergarten, the hospital, above all, the Christian home, are demanding young women with trained minds, women who are able to learn readily, able to execute, and to carry responsibility. Such fellow-workers would relieve the missionaries of an immense amount of detail, and by so doing would more than double their efficiency. In fact, it has been said that, given a Chinese woman with the same abilities and training as her foreign neighbor, she could do much of her work and do it better.

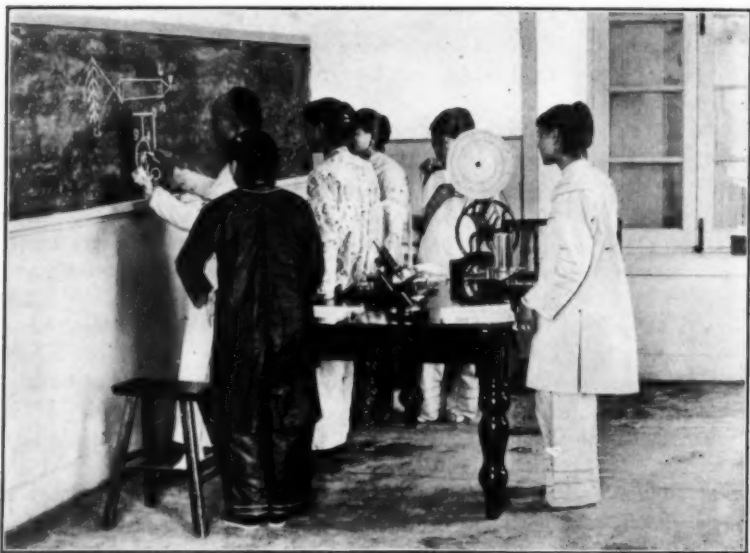
Now proof is not lacking that, despite their environment, Chinese girls have ability. The intellectual capacity of the average girl is fair; of the exceptional girl, splendid. Though her parents may not be able to read, she comes of a book-loving race, with an inborn tenacity and diligence which is the stuff true students are made of. Bright and teachable minds are not far to seek; it is training they want, training of a broad and scientific order; not to furnish the individual with a luxury, but to enable her to fill a great and growing need.

Efforts have been made in a few cases to meet this demand by sending picked girls to America to be educated. But the number of girls trained at such great expense must necessarily be very small. The ideal college training for the Chinese girl is an education in her own land, an education which, while introducing her to the great and useful learning of the West, does not ignore the history and marvelous literature of her own country; a college training that shall in the least possible degree alienate her from her own people, while fitting her to serve them.

It is this that our modest little college aims ultimately to do: to put within the reach of every promising Christian girl an education equivalent to that which she would receive in the first-class small college in America, yet adapted to her environment and fitted to meet the needs of her people.

We believe this is a practicable thing. First, because it can be done at comparatively small cost. The price of board for our girls is not one-twentieth the price of ordinary board in America. Given a proper plant, a sufficient faculty, and suitable equipment, and it is no exaggeration to state that twenty girls can be educated in China for the amount required to send one American student through an institution of similar grade at home.

Again, it is practicable because it is good economy. Like every other



AN INTERESTED CLASS

country in the world, China will really be saved only by her own children. The well-equipped, consecrated Chinese woman can do the work of an evangelist as her zealous Western sister can never hope to do it, even after years of struggle with an incomprehensible tongue, among a people yet more incomprehensible. With the Chinese woman there is no race prejudice to be overcome, no striking peculiarities to divert her hearers from the great message. She can work without waste and without loss. At the same time, she can live well on an allowance far below that which supplies the actual needs of the foreigner.

Best of all, it is practicable because the Chinese want it. Already the parents are seeking higher training for their girls, and the girls themselves long for it. With the earliest ray of sunlight, a student may be seen pacing

the college porch, poring over the pages of her book. It is not an education forced upon them, but food for which they hunger.

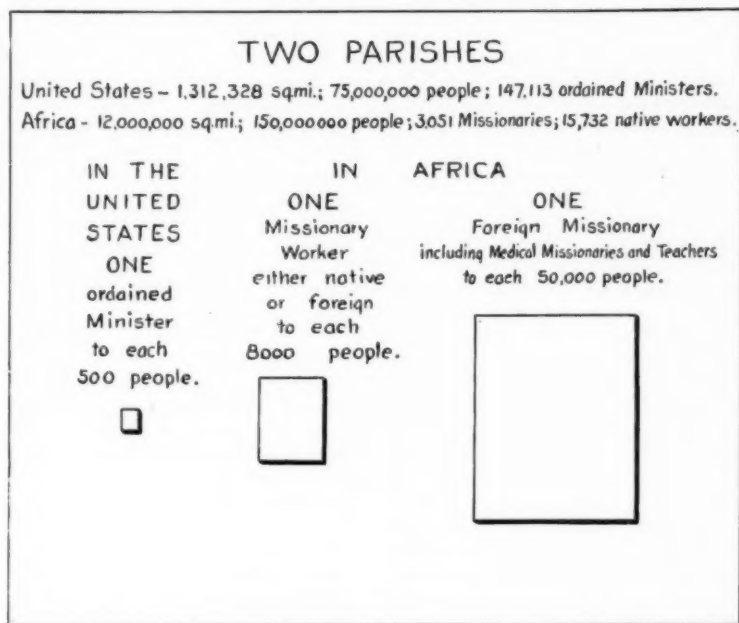
The development of a well-established girls' college will be the work of years, but there are certain immediate steps which are steadily being taken, as the increased interest here and at home makes those steps safe. The enlarged curriculum offers a wider field of knowledge; the introduction of the elective system will help to awaken that self-dependence so lacking in an ignorant people; the library, just beginning, promises opportunity for broader and more rational methods of study. Science, for which Chinese girls show remarkable aptitude, is given a large place. Supreme in all the work is Bible study and the upbuilding of the spiritual life, a spiritual life made healthy by daily contact with men and women in direct, personal Christian work.

This is the day of new and great things in China. And the power of intelligent and consecrated womanhood, who can measure? It shall be in this land a shining light, that shineth more and more unto the perfect day.



### Diagram Showing Distribution of Ministers and Missionaries in the United States and Africa

Designed by Thomas McE. Vickers



# DEPARTMENT FOR YOUNG PEOPLE

## Announcement and Comment

LETTERS received from prominent Christian leaders reveal a marked tendency toward introducing "conference" or institute hours in convention programs. In many sections special meetings have been planned for the leaders from many societies interested in a particular department of religious work. No more promising development in young people's plans has come to our attention during recent years than this, and widespread adoption of it is recommended, upon one condition—that specially qualified persons be placed in charge.

page to the preliminary announcements of the conferences for the coming summer.

A striking testimony, modestly given, was spoken by a young woman in the Grand Rapids training conference on February 21. She said that during the six months just expired the missionary chairman of her young people's society had secured the reading of one hundred missionary books. If knowledge must precede vital interest this illustration of effective leadership may wisely be multiplied.

The discriminating article by Prof. Amos R. Wells, in a recent issue of the *Christian Endeavor World*, on training institutes is worthy of careful study by leaders among young people. Any plan of united study which will raise the average of ability displayed by the average leader in the local society ought to receive immediate acceptance. It is a fact beyond dispute that inspiration for a large and difficult work is possessed only by those who realize the nature of the difficulties to be met and the best methods for removing them. The place of addresses cannot be taken by institutes; but the converse also is true, that addresses alone cannot equip leaders for specific tasks when the persons holding responsible positions have had little or no previous preparation for the required service.

A correspondent said, in a letter recently received, that hereafter he would never admit such a word as "can't" into the question of mission study classes. He then wrote, "The success of the two classes in our busy church, and the very deep interest aroused, is proof enough that once started a mission study class becomes indispensable to the deeper spiritual life and the broader work of the church." Whatever reveals the needs of men for Jesus Christ brings true inspiration to those who already are following him, enriching faith and filling life with joy.

If progress continues to be made in missionary work among young people in keeping with the advance of 1903 more summer conferences for training leaders will be required in 1905 than are planned for 1904. Special attention is called on another

The three charts presented in this issue represent striking facts in regard to general missionary work in Africa. Committees making special preparation for the meeting in young people's societies on Sunday, April 24, on "What Christ Can Do for Darkest Africa," will find these diagrams well adapted for reproduction on blackboard, manila paper, or cloth. We are again indebted to Mr. Thomas McE. Vickers, of Syracuse, N. Y., for these diagrams.

## Summer Conferences for Young People, 1904

THE different religious denominations of the United States are indebted to the Young People's Missionary Movement, with headquarters in New York, for the opportunity to secure for their missionary leaders among young people splendid facilities for training in summer conferences. The two gatherings held during the summer of 1903 have made lasting impressions on the organized missionary life of thousands of churches and young people's societies. Because of the large and strong Congregational delegation at the Eastern conference, our own churches have shared largely in the benefits.

More complete announcement of the conferences for 1904 will be made in the May issue of the *Missionary Herald*. The locations and dates are as follows: Winona Lake, Ind., June 17-26; Lookout Mountain, Chattanooga, Tenn., early in July, and Silver Bay on Lake George, July 22-31.

Some of the leaders, teachers, and speakers already secured are: Rev. W. R. Lambuth, D.D., Nashville, Tenn.; Rev. A. L. Phillips, D.D., Richmond, Va.; Rev. John F. Goucher, D.D., Baltimore; Samuel B. Capen, Boston; Rev. E. E. Chivers, D.D., Baltimore;

Rev. Charles L. Thompson, D.D., S. Earl Taylor, C. V. Vickrey, Don O. Shelton, T. H. P. Sailer, PH.D., S. H. Hadley, and others, of New York; Rev. E. H. Dutton, Boston; Harry Munroe, Chicago; Prof. O. E. Brown, Rev. A. L. Browne, Rev. William M. Bell, D.D., Rev. A. W. Halsey, D.D., Rev. Willis R. Hotchkiss, John Willis Baer, John W. Wood. It is expected that many missionaries and other noted speakers, including many secretaries of home and foreign missionary boards, will be at one or more of the conferences.

It is desirable that plans should be made early for the Congregational delegations. Officers of Christian Endeavor Unions, either state or district, are urged to seek further information about the conferences, that proper announcements may be made in conventions. Leaders in Sunday school work will also find it to their advantage to be in touch with the plans. The preliminary circulars will be ready for use by April 15. Inquiry may be made now of the Young People's Missionary Movement, 156 Fifth Avenue, New York, or of the Department for Young People, Rooms of the American Board, Congregational House, Boston.



## A Working Sunday School Missionary Society

OUR pastor, Rev. A. E. Fitch, after reading the pamphlet, "Missions in the Sunday School," published by the American Board, proposed to the teachers that we form a missionary society of the Sunday school. After some discussion the teachers decided to form such a missionary society, all scholars of the Sunday school to be members of this society. This organization is called "The Missionary Society of the East Madison Avenue Congregational Sunday School." Its purpose is to instruct scholars in missionary work and missionary giving. Its officers consist of president, vice-

president, secretary and treasurer, and three committee members, who are elected annually by the Sunday school.

The first meeting was held the second Sunday in July, 1903. At this meeting the president gave the purpose of this society. We also had two missionary talks, one by our pastor and the other by our Sunday school superintendent. At later meetings we have had speakers representing the International Sunday School Association, the American Board, and the Home Missionary Society. When no speakers could be procured mem-

bers of our society gave essays on missionary topics. The collections for the year 1903 amounted to \$80.77, and our total expenditures were \$46, leaving a balance on hand January, 1904, of \$34.77.

We are now supporting a Sunday school in Wyoming, and are contributing to the support of Adgaon outstation, Rahuri, India. Gifts are also

made to other missionary societies. At each future meeting we will have an essay on missions by members and some missionary speaker to give short talks. The essays will be on the following topics: China, Africa, India, Alaska, Japan, home missions, and missionary heroes.

GEORGE C. SOUTHWELL, Pres.  
CLEVELAND, OHIO.



### Forward Movement Campaign in Orange Conference, Vermont

THE Congregational churches of Orange Conference, about twenty-five in number, have recently undertaken the support, as their adopted missionary, of Charles W. Young, M.D., and his fiancée, who are under appointment to the North China Mission. In accordance with the policy recommended by the American Board, a tour of visitation has been made by Dr. Young, during which he spoke in fourteen churches and met a large number of their members. This tour was made early in February.

Too much cannot be said of the masterly way in which this campaign for the united support of a missionary has been conducted by the missionary committee of Orange Conference, of which Rev. George E. Ladd, of Randolph, is the chairman. Letters from Dr. Young, and also from the pastors of the churches visited, show that this method of encouraging the people of the churches to study foreign missions and to give in support of missions is worthy of adoption in other rural districts of the country. The following selections from letters of several pastors and Dr. Young set forth the features of this joint enterprise:—

I had a most kindly reception. Everywhere the people were glad to meet *their* missionary. The people spoke of the greater personal interest they would have in missions in general, and in North China in particular, because they had seen and heard the one who is to be their representative in the field. During the ten days we drove over seventy miles, visited fourteen churches, and made sixteen addresses. I had been as-

sured by Mr. Ladd that though I might find the weather cold, the hearts and the homes into which I would be received would be warm. His prediction in both particulars has proven true, especially the latter. As we go out to China we shall feel that we really *belong* to the churches of Orange County, and shall remember many individually who at home are upholding us by their means, interest, and prayers.

CHARLES W. YOUNG, Baltimore, Md.

I have no doubt that the personal touch of the members of our church with their missionary will stimulate specific missionary prayer and increase contributions. The interest will spread widely, even among those who were not privileged to be present. The group of churches will be helped to realize by the joint effort the true meaning of our Congregational fellowship.

REV. A. L. LODER, Thetford, Vt.

Dr. Young's visit to the churches of this county is resulting in this: that from an abstract idea with which the consecrated few have been struggling to keep faith, the foreign field has been transformed into a concrete opportunity to employ at a definite point, in a notably profitable business, a man who bears with him the confidence of a large, growing, and eager constituency.

HERBERT J. WYCKOFF, Chelsea, Vt.

I now feel confident that this missionary movement will be successful beyond the anticipation of many; that it will serve to quicken the interest of those in our churches who are already in sympathy with the great foreign missionary work; that this new enterprise will win a large number of new supporters of the cause by giving them a living interest in the work; and that it will tend to bring the churches together in one common work so that they will stimulate each other. I believe that this enterprise will be a new factor in our coming county conferences; it will be one thing which we shall have in common, tending to increase both attendance and interest.

W. C. PRENTISS, Newbury, Vt.

Dr. Young's visit to our church has made the people question me much with reference to his work and himself, which shows that more information was wanted than he was able to give them while here. Then, too, as their interest is so direct, they feel that in a sense their missionary has the same claim for their support that their pastor has.

B. H. PENWARDEN, West Newbury, Vt.

"He goes in our place" is the keynote with which we have sent Dr. Young on this February tour, and the churches have responded well for a rural people in mid-winter. I consider the method a vitalizing one; it gives the churches a close community of effort, interest, and prayer. The hand grasp of "our missionary" will link us, as we have not been linked hitherto, to the nation that sits in darkness and to the glorious purpose of our God.

HENRY KILBOURN, Bradford, Vt.

Dr. Young's visit to our church, his words in respect of his contemplated field, and his work in its temporal and spiritual influence, and his own sense of personal obligation and privilege as to it, deeply and favorably impressed us. Our social intercourse with him helped us to realize that he was *our* missionary. He has thus made more real and practical our interest in definite missionary work. We believe that the result of his visit to our churches will appear in better service and also in a closer union in work.

HENRY CUMMINGS, Strafford, Vt.

It is too early yet to speak definitely regarding the working of the plan, but it

surely gives good promise of success. The great difficulty in the past has been a lack of interest due to a lack of clear, definite knowledge regarding mission work. The plan which we have adopted in this conference is calculated to overcome just this difficulty. Our missionary has been here. He has told us of his motives in entering upon the work and of his plans in reference to it. We have caught a little of his interest and zeal. What will be the result? We shall follow him as he goes to his field with a deep, personal interest; we shall feel that we have a share in his plans and his work. To a certain extent he will be our representative, and his work will be our work, and he will have a place in our prayers. Thinking of him in this way, we shall learn all we can about his field, its actual conditions and needs, about his fellow-workers, and about the work they are actually doing. In our missionary meetings and individually we ought to make a special study of these matters. This increased knowledge and quickened interest in one field will naturally lead to increased gifts. We hope to secure larger gifts from those who already give, and, what is of even greater importance, regular and generous offerings from many who have given little or nothing, and especially from the young people. In this we shall be building for the future as well as for the present. And this will surely promote the spiritual life of our churches. "He that watereth shall himself also be watered."

REV. GEORGE E. LADD, Randolph, Vt.,  
Chairman of Missionary Committee of  
Orange Conference.



## Michigan Young People and Missions

A REMARKABLE series of conferences in the interest of missionary work by young people was conducted in the state of Michigan February 13-21. This series of meetings was planned at the invitation of Rev. R. W. McLaughlin, of Grand Rapids, and Dr. Nehemiah Boynton, of Detroit, by the Committee of the Six Congregational Societies on Young People's Missionary Work. The plan involved visits in rapid succession to several Congregational centers, to conduct in each a normal institute for the discussion of methods and adoption of a working missionary policy for the young people of each church.

The cities visited in order were: Detroit, February 13-14; Port Huron,

February 15; Jackson, February 16; Kalamazoo, February 18; Muskegon, February 19; Grand Rapids, February 20-21. In each city a strong local committee of clergymen had been organized to superintend the conference. Delegates were invited from all the churches of the city and surrounding country to a distance of twenty or thirty miles. Due to the excessively cold weather many churches were prevented from sending their delegates, but in spite of this handicap about fifty churches were represented in the six meetings. Great credit is due to the pastors, the women, and young people of the entertaining churches for their wise planning and delightful hospitality.

The outstanding feature of each

conference was the discussion of practical methods of promoting missionary work among young people. The following are some of the topics treated at each place:—

"The Missionary Committee, Its Organization and Duties."

"The Missionary Meeting."

"Systematic Study of Missions."

"Regular and Proportionate Giving."

"Sunday School and Missions."

"The Missionary Library and Equipment."

In addition to the conferences, in the two cities of Detroit and Grand Rapids the pulpits of the Congregational churches were occupied morning and evening by the leaders of the conference.

The representatives of the Six Societies who participated in the campaign were Rev. C. J. Ryder, D.D., of the American Missionary Association; Don O. Shelton, of the Congregational Home Missionary Society; Rev. William C. Ewing, Michigan state superintendent of the Congregational Sunday School and Publishing Society; H. W. Hicks, of the American Board; Rev. Charles H. Taintor, D.D., field secretary of the Interior of the Congregational Church Building Society; and Rev. Theodore Clifton, D.D., Western field secretary of the Congregational Education Society.

The universal testimony of the delegates was that the meetings proved of great practical value for their immediate missionary work. The educational exhibit of literature, as well as the frequent intermissions at each gathering, served to establish acquaintance between the delegates and the leaders. By use of the blackboard and notebooks practical points of the discussions were taken down for future use. At the closing session of each conference a written policy was adopted, intended for use by the local missionary committees. The following opinions, expressed by pastors of the entertaining churches, will be of interest:—

Already we feel the good of the conference. I like the method. The good of

such a meeting depends largely upon the preliminary work of preparation by the pastors. The attendance was fair for the season, and we were all instructed as well as inspired. The display of literature was excellent. The enthusiasm of the hour soon evaporates, but the inculcation of sound methods and the introduction of choice literature lay the foundations for large and permanent results. To see the faces of our secretaries and shake their hands after having seen their names in print for years give the personal touch which is so vital to success. It is a cause for congratulation that our secretaries are uniting in this joint enterprise.

HOWARD MURRAY JONES, Kalamazoo.

The recent missionary conference conducted by the representatives of the Six National Societies brought us into delightful contact with our missionary agents and left us brimful of practical suggestions and methods for the cultivation of a fruitful missionary interest in our churches. We all feel that it is the best effort the "societies" have ever made to arouse in the churches a deeper sense of their responsibility for the world-wide extension of the kingdom of heaven.

H. N. DASCOMB, Port Huron.

The conference held in Jackson was a great help to the churches represented. Our churches will follow some of the suggestions and will profit, I believe. It is, of course, too early to judge of results. The conference had the distinction of being what its name indicated. We shall remember your visit with pleasure, and sincerely hope with profit to the great work entrusted to us.

BASTIAN SMITS, Jackson.

I am glad to state that my experience with the recent missionary conference held in Park Church was valuable in the extreme, and that my impressions as regards the value of such a movement are altogether favorable. The movement should be in charge of men thoroughly trained in modern methods of missionary study, and the attempt should be made to have in this conference not the work of the different societies represented, but rather to lay the foundations for a liberal systematic support of missions as a whole. ROBERT W. McLAUGHLIN, Grand Rapids.

The missionary conference recently held in Detroit presented a new approach of old themes and a new inspiration for our abiding work. The appeal was distinctly to the young people, who form, of course, our new constituency, and its inspirational value was supplemented by instruction in missions given in an easy, frank, but delightful and effective manner. This effort to enlist the intelligent interest of young Congregationalism in missions is worthy of most appreciative sympathy and commendation.

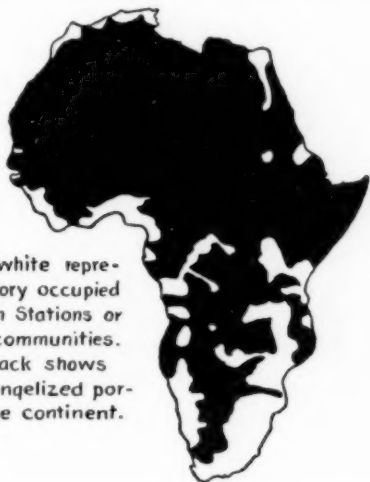
NEHEMIAH BOYNTON, Detroit.

## Geographical Distribution of Missionaries in Africa

Diagrams Designed by Thomas McE. Vickers

### DARKEST AFRICA

AREA, 12,000,000 SQ. MI. POPULATION, 150,000,000.



Areas in white represent territory occupied by Mission Stations or Christian communities. Area in black shows the unevangelized portion of the continent.

### TWO PARISHES

IN THE  
UNITED  
STATES

ONE  
ordained  
Minister  
to each  
9 square miles.



IN AFRICA

ONE  
Missionary  
Worker  
either native  
or foreign  
to each  
640 sqmiles.



ONE  
Foreign Missionary  
including Medical Missionaries and Teachers  
to each 4000 sqmiles.



## Getting Back to Japan

By Rev. J. H. DeForest, D.D., Sendai

PILES of work on my desk awaited me. On the top of this, several requests came in for articles for the Japanese press. Then before I could recover my Japanese tongue, I had many invitations to visit the little churches in the outstations. As if to stop any such touring, a big snowstorm set in, and it took me a day and a half to go a hundred miles to the side of a dying believer, who had telegraphed me to hasten to meet him once more. I reached there, in spite of the snow blocks and the derailment of our engine on the very top of the mountain pass where it was not warm at all. But who thinks of cold when a dying man smiles with joy over the baptism of his mother, his nephews and nieces to the number of four adults and five children, and with them all, his wife and children included, partakes of that sacred memorial of a Saviour's love?

On my return home I started at once to visit two outposts, where during my absence of six months in the States a marked advance had taken place. Each little group of believers had gained a permanent preaching place, and with their sacrifices had come a new joy and new successes in winning souls.

One place of forty Christians had for fifteen years moved from one rented



PART OF CHURCH HOME OF WAKUYA CHRISTIANS  
(Taken in a snowstorm)

building to another, and a longing grew upon them for a permanent house of worship that should also be a comfortable home for the evangelist and his family. For these small groups of Christians cannot afford a church building and a separate parsonage, so they generally have a combination of the two, a *church-home*. By the aid of a friend, an aged widow of whom I will speak farther on, I had offered to contribute \$200 provided the Christians would raise \$200 more. They went at it with a hearty purpose and bought an old *samurai yashiki*, with its ample grounds of about one acre, and have fitted it up so that 150 persons can be comfortably provided for at the meetings. Of course it is not ideal, but it is their own, and this is in part an explanation of the fact that the Sunday school has doubled in numbers and that eighteen were recently added to the church by baptism. I was there only one night, January 3, and the paper slides that divide the house into rooms were all taken out for the Christmas celebration, which takes place in this country any time in December or January, to suit the convenience of the



CHURCH-HOME OF THE SANUMA CHRISTIANS

church. Those hundred children and fifty adults were as tough as our Puritan ancestors in their ability to stand a service three hours long on a mid-winter night and without a stove.

The other place is Sanuma, fifteen miles farther north. Here is a band of twenty scattered Christians, and I spent two nights with them. The same generous widow had enabled me to say to them that I would double all they could raise, up to \$100, to help them secure a permanent church-home. All the same I never expected they would do anything. But out of the twenty there were three who thought it would be better to build even a miserable straw-roofed shanty than to be driven from one rented place to another, and never own a preaching place where they could freely witness for Christ. They went ahead on faith, planning to buy a tiny bit of ground and put up the best thing they could for seventy-five or possibly one hundred dollars.

On going there I found a good, shingled, roomy building with an audi-

ence room 36 feet by 15, capable of seating on the mats 100 people. At the same time this hall is divided into three rooms by movable paper slides, so that, with a kitchen built on the end, it makes a better home than any evangelist has had there for twelve years. To my amazement, and theirs too, they had raised \$125, and I passed over \$125 more. Though everything is not complete, and the ground is not what a church should have, there is no debt, and there is the deep satisfaction of having tried and succeeded.

Of the three men who did this work of prayer and faith, one is a local prince of very ancient lineage, whose ancestors, about 1,300 years ago, came from Korea, bringing a beautiful idol, Amida, which their ancestors, ages before, had secured from India. I must digress here to say that this is the oldest idol I have seen in Japan, probably not less than 2,000 years old, and a lady has authorized me to buy it, if possible, for Yale's Missionary Library Room.



PRINCE OUCHI AND THE ANCIENT IDOL

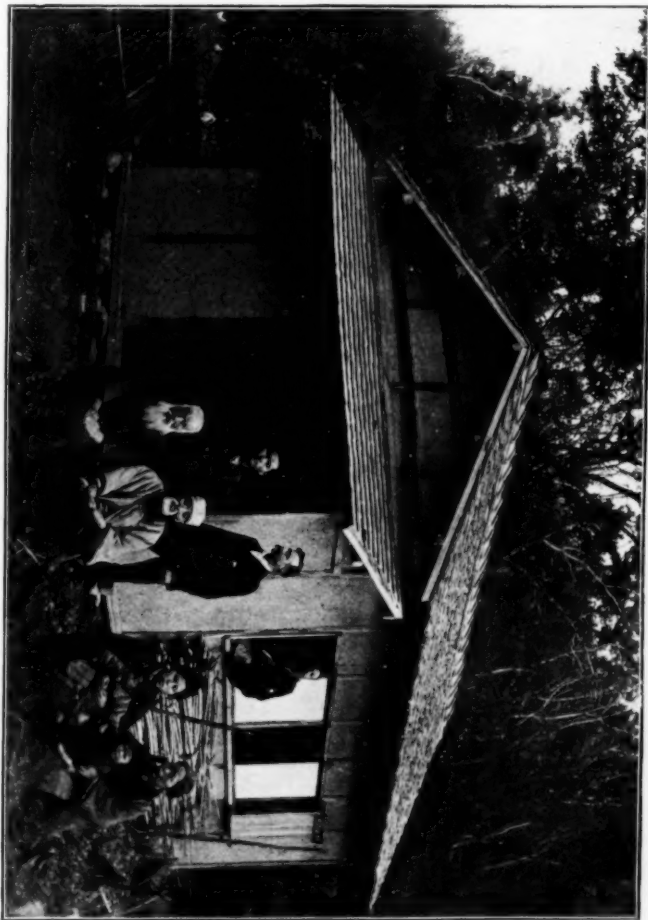
Well, this scholarly gentleman of seventy, I baptized with his wife, two years ago, in a little chapel he built in Nishikiori, five miles from Sanuma. Though he has no money whatever, he is a celebrated painter of silk pictures, and for the sake of building this church he has laid aside all pride and has gone from town to town painting pictures for Christ's sake, and urging his friends to buy. In this way he has realized over fifty dollars for the church, and last night, when I baptized four adults in the new building, he pledged himself to a full year's work, until he should get money enough to build an upper chamber to the new church, where he would spend one-half of his time, the

other half being given to his native village where he was baptized.

God bless the widow whose name I may not yet disclose. She was a blessing to my father sixty years ago, when he was pastor of a near church. And when I became a missionary thirty years ago she, unsolicited, resolved to back my work with her prayers and gifts. Without that timely and unexpected and repeated aid I doubt whether there would now be a single Congregational church building in this northern field. What a loss of enthusiasm and of success this would have involved no one can tell. Now there are four buildings that house over two hundred Christians who thank God for this distant widow's love and prayers and for her gifts of over \$1,500. There are five more places in this field where 150 Christians have no building of their own for worship and for Christian work. Their discouragements

are many, yet they will prosper, for Christ is with them. And sometime in the glorious upper kingdom, out of these hundreds and even thousands who have heard the blessed gospel of forgiveness and hope in the church-

CHURCH AT NISHIKIOBI, COSTING THIRTY-FIVE DOLLARS. BUILT BY PRINCE OUCHI.  
(The prince in center, with white cap)



homes inspired by this American widow, there will be not a few who will point and say of her, as was said of the Roman centurion, "*She loveth our nation and hath helped us to build many church homes.*"

## Letters from the Missions

### Foochow Mission

#### A CHRISTIAN HOME

MR. SMITH, of Ing-hok, sends the following:—

"The day before Thanksgiving I stood beside the coffin of the first Christian believer in Ing-hok. At the time of his death Mr. Ding was one of our preachers, and for forty years he had been witnessing for Christ all through the district. And now as the call came for him to enter the higher service he was ready and happy to go. With him were all his family. The oldest son is the head Chinese teacher in Foochow College. He speaks English readily, and is at present the president of our Provincial Christian Endeavor Union. His wife, an English-speaking graduate of our Ponasang Girls' College, is at present the head teacher of our Ing-hok Girls' Boarding School. The second son is also one of my Ing-hok workers of

promise, this being his first year out of college. The third son is at present in the English department of the college. Thus the work finds root, and from these Christian homes come the strong men of our churches.

"I am just back from a long tour through the field to the west. Never do I take the journey over these mountains and valleys, so crowded with villages, without feeling borne in upon my soul the vastness of the task and of the opportunity. Never do I administer the communion and baptize the new Christians without being thrilled through and through with the joy of the service, and of profoundest hope and trust for the future of the church in China. The opportunities were never more inviting, the dangers to the churches never more apparent."



### South China Mission

#### EXTRAORDINARY GROWTH

DR. HAGER, under date of February 2, gives the following remarkable account:—

"The work for the year 1903 has just closed, and I have the pleasure of reporting that during the year five new outstations have been opened, swelling the total number of stations under my charge to thirty-two. Four of these, however, are entirely supported by the California Chinese Missionary Society, while two others have not drawn any money from the Board. The other twenty-six stations have all been supported by the usual \$700 from the Board in connection with what has been raised by friends in America and from the field itself. One of our churches, the first in the country, has decided to as-

sume self-support in the future. The total amount of money raised for current expenses on the field has been nearly \$3,000, while nearly \$4,000 have been subscribed and raised for church edifices.

"This is a better record than we have ever before been able to report, and shows that the work is advancing. Two new church buildings have been erected on ground bought for the mission, while another permanent chapel has been secured, which will not cost the mission anything for rent in the future. At three other places preparations are being made for the erection of suitable church buildings, the sites having already been purchased. At another station nearly sufficient funds have been subscribed for another chapel, while the money is in

hand for a chapel in the region where the Rev. Jee Gam formerly had his home. All these things are evident signs of real progress which show that the work is not illusive but real. At two other places we shall probably erect chapels in the near future, the expense of which will be chiefly borne by the native Christians.

"During the year some 370 pupils have been instructed by nine teachers in the *nine* schools that are scattered all over this field, while five Bible-women and thirty-two preachers have been engaged in preaching the gospel to men and women. Thirteen of the thirty-two stations pay no rent for their meeting places, or the chapels belong to the mission, or the expense is borne by the natives. At nineteen stations we pay a yearly nominal rent. Some ten men, well versed in Chinese literature and holding the rank of teachers, have been preparing themselves for preaching under the instruction of competent teach-

ers, where the Bible is the principal text-book. Two colporters have distributed portions of the New Testament everywhere, doing yeoman service for the mission.

"What is more cheering than all is the fact that 1,071 persons have received baptism during the year, while two native preachers, the first in the mission, have been ordained to the gospel ministry. Surely it has been a glorious and blessed year, marked with the favor of God in every department of work, and most fittingly closes the twenty-first year of the history of our mission, during which time 2,896 persons have been received into the church from this field, more than one-third of whom came in during the past year.

"Blessed be the Lord God for all this glorious increase, and may he give us faith, strength, and heart to undertake still greater things for him in the future."



### North China Mission

#### CHRISTMAS AT PEKING

UNDER date of December 26, Dr. Ament gives an account of a delightful way in which Christmas was spent at their station:—

"Taking it all in all this was the most satisfactory celebration of that glad day we have ever experienced in China. In the first place, the weather was magnificent and our people from distant places found it possible to attend. Of course, we had no place but our street chapel as a place of meeting, but we tried to make the best of it and everything passed off very pleasantly. About two hundred children were made happy at the South Church, and perhaps half as many at the North Church. The best of it all was the genuine interest shown by the native brethren and their taking the whole responsibility for the exercises and presentation of gifts.

"The program was quite elaborate and involved much work on some one's part. Three fine little schoolboys represented the Wise Men of the East and came into the chapel, to the surprise of all, leading their camel behind them. Our deacon-paperer had prepared a camel of kao-liang stalks and two small boys made the moving power of the creature. I do not believe a living camel ever moved with the grace and ease this representation did. Angels were on hand in shape of small boys, and the singing would not disgrace better trained voices.

"Mr. Stelle had a very delightful time at his country church about five miles east of Peking. The line of happiness extended a hundred miles south of us to all our country stations, and the day never brought so much of joy as this year in all our stations. The beauty of it all is the growing thoughtfulness for

others in all the exercises. Every child made a gift which was to go to the poor, and so much was given that the deacons will have to scratch their heads to know where to expend it wisely."

#### THE WAR CLOUD

"The war cloud is hanging dark and dismal over our heads and may burst at any moment. There is no doubt that though the Chinese are greatly outraged over the loss of their provinces they have made up their minds that they will not fight. They realize their lack of harmony and the terrible corruptions in their army. They know they have no men on whom they can rely to work for their country with disinterested heart. They have no money and no spirit for a battle. We can only rejoice that this is the dominant spirit. War would only bring fresh disasters to them. It would mean the break-up of the empire. But the Chinese seem very indifferent as to the situation, and few of them here seem to take little trouble even to inquire concerning it. While politically they are thus discouraged, the great opportunity comes to us in our religious work. It is true the empress dowager and the government are anti-foreign in secret, and degrade any officer showing a progressive spirit, yet it is also true that the common people were never more open to religious instruction."

#### THE OUTLOOK

"Where the Romanists leave us alone the outlook is most hopeful. During the month of November I baptized twenty-five people in three country stations, and fifteen were received in the city of Peking. This does not include some baptized by my colleague and Pastor Jen, of the North Church. We have more and better schools running in this station than ever before, three being in Cho Chou (hope more will soon follow) and seven in other places, some more or less self-supporting. The school at the South

Church numbers fifty boys, and that at the North Church twenty or more boys. It seems to me a matter of wise strategy to magnify educational work, as it is apparent that before many years there will be a large call, not only in the church but out of it, for men of better training than they can produce in any schools the government can furnish. We could now easily find places, very remunerative, for all our trained men in purely secular schools. While the empress dowager lives there seems to be no possible hope of anything like religious toleration, and at present the only careers for Christian men are in the church. We shall hope to have a station class in Peking the last month of the Chinese year, composed exclusively of literary men, all of whom, except two, have a degree. One of these men is the teacher of a small government college near one of our country stations, but who wants to know more of Western things; and the best of it is the directors of the school favor his coming and allow him to dismiss his school to do so."

#### THE COUNTRY STATIONS

Under date of January 7, Mr. Stelle reports visits made during the previous month at the outstations of Peking:—

"At Pao Ting Hsien and at Fan Chia Chuang there were particular features of promise. All of the stations have a leader, or teacher, and are glad indeed to be living again the life of united activity in Christian work. Each station has quarters adequate for present needs, and the new material equipment is, moreover, a fair index of the inner Christian life and desire. Six boys' schools are not only giving positive help to the pupils, but they greatly encourage the parents and church members at the various stations; and these schools are bound to grow and do more and more for their communities. The one at Fan Chia Chuang is a union school, Christians and non-Christians, and carried on entirely

by village funds. The teacher is not a Christian, but is open-minded and desirous of knowing the truth. Of the board of five directors two are Christian men. We hope that more schools of this type may be established.

"I returned today from a six days' country trip. Went first to Fang Shan Hsien. This is a station which we have recently taken over from the London Mission. With proper encouragement and direction, I think that they will unite for new effort and progress. I baptized two men there on Sunday, both of whom are young and of unusual prosperity and influence in their respective villages. They were taken on probation four years ago, and during the troubled times their desire for the Christian life has not abated, but has grown strong."

#### TE CHOU

DR. ARTHUR SMITH, under date of January 13, writes of the difficulties under which they are now laboring because of the steady rise of prices since the Boxer times. The helpers need more support than they have hitherto received. The mission cannot set these men adrift, while there are more to be taught than at any previous time. Dr. Smith writes:—



#### Shansi Mission

##### REESTABLISHING WORK

DR. ATWOOD has recently visited both Fen-cho-fu and Tai-ku in Shansi, and sends the following interesting report of what he witnessed, dated Tai-ku, January 14:—

"Our tour to Fen-cho-fu occupied about two weeks and extended over the two Sundays of January 3 and 10, and although a cloud of sadness has hung over the district, and still does to some extent, the outlook is much brighter than it was at our last visit. The chill of horror has in a good measure vanished here, owing to the providential arrest of the wretch who led our former associates

"On looking over the records of the last year, I find that we have received seventy to full membership during the past year, and on probation, 165.

"The most important step which we have taken this year has been the purchase of a place in the south suburb of Te Chou, the largest city near us, and likely to regain some of its Ming dynasty importance (when it was a mart on the Grand Canal) by the opening, at perhaps no distant time, of the Tientsin-Chinkiang railway, with the possibility of a branch to the road that is to go into Shansi via the Huai Lu pass. Already the Tientsin West Arsenal has been removed to Te Chou, and one is greeted in the early morning by the unwonted sound of the steam whistles. Steam launches also run to this point in the summer, but it may not be a permanency. The Te Chou place we got very cheap, and we proceeded at once to repairs. The 'gentry' wanted to make trouble, but did not 'catch on' in time to do so, and the foreign office at Chi Nan Fu could not give them encouragement in this exactly at the time when the new American treaty was being signed at Shanghai."

to such a treacherous end. Two of the deacons of the church, becoming anxious at our delay in coming, came over the plain (fifty-three miles), one walking all the way, to invite us to come over.

"On the first Sunday we found twenty-four applicants for admission to the church on probation, and on the next Sunday nine others received baptism, making a total of thirty-three additions at Fen-cho-fu, which, added to the number at this station, makes a grand total of ninety additions on this tour.

"These numbers are significant, but cannot possibly convey any adequate

conception of the history of the past year. The black scroll that hangs behind the pulpit has, in white, the names of seventy-five of the old members enrolled under the motto as having 'contributed their bodies.' Some belong to the outstations of San Ch'uan and Liu Lin Chen. It seemed a little incongruous at first for them to record themselves on the roll of martyrs; but the more one listens to the story of their persecutions, that still exist to some extent, the less incongruity there seems to be, for their lives are a living martyrdom, e.g., Mrs Hou, whose son sharpened a knife and gave to the Boxers for them to kill his mother with. While we were there Mr. Tien came in to inquire about the news that four more missionaries had just been killed. 'There, I told them that it was all idle talk!' he said. This is the way that day by day the heathen torment the nervous and those still sick from the persecutions of 1900. Some have since died from diseases contracted, no doubt, from the paralysis of fear in those terrible days, and two, at least, have lost their reason.

"There are four members who have acted as deacons and who have taken turns on Sunday in conducting the services, and, though not so versed in theology as some of our divines at home, have shown the earnestness and moral power that come from sincerity of belief, and they have developed wonderfully under trial, so that we have no cause to be ashamed of them. In the darkness of that awful hour many a Peter denied his Lord (in the Chinese sense), but even the most weak one of the lot is now at the farthest outstation, eighty miles away, faithfully preaching the gospel and keeping an opium refuge, and one of his converts has contributed 100 taels to buy a court of buildings for the refuge and a meeting place.

"On the 8th of January, at Fen-cho-fu, occurred the unveiling of the monument to the band of missionaries of the Amer-

ican Board who lost their earthly lives in 1900. The magistrate had signified his intention of accompanying us, and with six carts we soon traversed the road over which they were taken to their cruel betrayal. The ceremony was severely simple. A score of Christians sang the Doxology in a cold and driving dust storm, and four braids of crackers, with a 'cannon' cracker for every tenth, were fired, and then our artist took the picture of the monument. Afterward we went to the temple from which Lü Chen San, standing on the steps, gave the order on that fateful day in August, 1900, to his soldiers to attack the devoted band whose names are cut on the tablet to the left as you face the monument. On the tablet at the right is cut part of the funeral oration delivered at Tai-ku by Mr. Duncan on the occasion of their burial in 1901. On the reverse is an inscription in English referring to the date of finishing the work on one tablet, and on the other, in Chinese, is the appreciation of the Christian religion, written by the Emperor K'ang Hsü. The mottoes in front rehearse the old story, 'The bestowal of one body remits the sins of the myriads; the shedding of a few drops of blood is sown in the hearts of the myriads of people.' On the carved panels in front appear the three Wise Men from the East, the Apostle Paul making tents and preaching the gospel, and Nicodemus in his interview with our Lord by night. The material of the work is the black marble of this region. The carving is neatly done and was superintended by one of the Christians, who was under the pay of the government, which paid the cost, \$450.

"As we lumbered our weary way back to the city in the springless cart, it was not unnatural that our hearts brooded somewhat gloomily on the remembrances of the past; how in 1900 the dark storm suddenly broke, and the old prefect, who had always been friendly to the mission-

aries, but then old and feeble, was worried to his death, and before he could have a decent burial, the new prefect Hsü, in thorough sympathy with the diabolical purposes of the governor, came on the scene. Then this serpent (Lü) in human form raised his head and hissed at the people and offered his services to the new prefect to murder the missionaries. The old Hsien magistrate, Shen, who had always been

friendly to us, and in the gathering storm had stood firm as a rock for justice and humanity even to the last, a genuine hero in the darkness of the Boxer superstition, was overridden by the prefect, and in the helplessness of his despair wrote a poem denouncing the times and his fate and scorning the new prefect and his henchman, Lü Chen San, who did the dastardly crime, not ignorantly."



### Japan Mission

#### GIRLS' SCHOOL AT OSAKA

MISS CASE, under date of January 21, reports that they have in the school seventy new pupils, making a total of 170 to care for intellectually and spiritually. The people have confidence in this school, and Miss Case says:—

"It is a fact that for more than two years our school has stood as high in the number of pupils as any other Christian girls' school in Osaka, and this is true notwithstanding that it is probably the poorest in building and equipment in the city.

"We have had to refuse to take any more applicants because of the smallness and insufficiency of the building, as some parents have begun to complain of the overcrowded, badly ventilated rooms their daughters are in seven hours of the day. The increasing demand for women's education, the influence and help that our school has been and is in the community, make it necessary to provide better buildings, if we wish to hold on to our present number as well as to increase next year. There is every prospect of a larger number next year.

I am convinced that the Japanese friends of the school are doing and will do what they can to raise the necessary funds for a new building. They will also need some outside help.

"Our graduates are a help and comfort to us. Two of them have been on our school committee for four years. Three of them are teachers in our school now, doing earnest, faithful work. Many others of our graduates are teachers in different places, and we hear good things of them which gladden our hearts. There are a few who live in foreign countries, and the word that we get from them is full of cheer and hope. Many of them are married and are making their homes happier and better because they have been in the Plum Blossom Girls' School.

"The Osaka churches are growing numerically, and, better yet, developing along higher lines of spirituality. The Naniwa church, where Miss Colby and I go, has a most hard-working, God-fearing man for its pastor. The Sunday school keeps up its good numbers."



### Madura Mission

#### THE PAST YEAR

DR. JONES, of Pasumalai, in writing of the statistics of the twelvemonth which he had just received, says:—

"I wish that they recorded a larger growth for the year, and yet I find in them not a little food for encouragement. There is a gain of about 450 to our con-

gregations, and of about two hundred to our church membership. In matters of offerings, etc., we have a substantial advance almost all along the line, and there is evidence that we have had a year of healthful, if not of great, progress. May the Lord, in many ways, give a more manifest revelation of his power in our mission during the year upon which we have just entered. There are definite grounds for this hope and for our continuing in prayer.

"A very large new congregation has been added to the Dindigul station. It embraces a whole village which was formerly under the Roman Catholics, then attached itself to a Syrian or some

such Christian priest, and now, upon his death, has come over to us in a body. There are several hundred people in the village, and it is a community from which we can expect much under the strong guidance and training of our mission.

"In due time the new building of the Madura Girls' Training Institution was opened with suitable dedicatory services. The occasion was one of great interest, and a large crowd of the friends of the school was present to celebrate the event. In a couple of weeks the institution opens its work of the new year in the new building."



## Items from the Missions

### Turkey

*Rev. J. W. Baird, Samokov:* "As far as I could judge while among the people recently during vacation, they want war with Turkey and expect it. The revolutionary bands are actively and openly preparing to invade Turkey as soon as the weather permits. This, I'm afraid, will bring on war, as Turkey will not, as I suppose, endure seeing invaders encouraged, assisted, and protected, even petted openly, by Bulgaria. I regard war as very probable. How it will affect us I do not know. We here are a little to the east of the line that the Turkish army would probably take should it succeed in invading Bulgaria. It would probably strike for Sofia."

### China

*Poor but Rich.* Rev. William B. Stelle, of Peking: "We passed one-half of the Week of Prayer with the people of Lin Ke Chiao. At this station the church members are, perhaps, the poorest in this world's goods, but I think that they

are the richest in the life of faith and love. It is a joy to be with them. And that station of over thirty members is altogether new since the siege."

### India

*Rev. Edward Fairbank, Vadala:* "There is very urgent and pressing need of the industrial side of our mission work here in this mission. The famine has taught us a great lesson in this line. I am more and more convinced that our Christian young people, our boys and girls, need industrial training far more than they do high school or even normal school education. Both of these have their place and an important place, but the people of this country, generally speaking, know nothing of the value or dignity of labor. Our Christian community needs above all things to build them up in sturdy, strong characters a right ideal of what the command means which in one part says, 'Six days shalt thou labor.' I think the time is now ripe for our industrial work to be recognized by the Board."

## Notes from the Wide Field

### AFRICA

The kingdom of Toro on the slopes of the great Ruwenzori mountain range, discovered by Stanley when seeking for Emin Pasha, which has been evangelized by the English missionaries at Uganda, is making rapid advance in Christian knowledge. The people seem bent on making progress. Those who are able study at their own homes, and the poorer people go to day schools. The good King Daudi inspects the schools, visiting them often. The following letter recently received in England shows his spirit:—

KABAROLE, TORO, September 30th, 1903.

TO THE CHIEFS OF THE CHURCH MISSION SOCIETY:—

How are you, my friends? I greet you with much grace which comes from our Lord Jesus Christ. Now I thank you very much for your kindness in sending us a doctor to help us. Very many thanks. I and my people rejoiced much. We are very grateful.

We have finished building a large new house for the sick, and it is very fine.

Now, my beloveds, pray God that my people may increase in knowledge, and that my land may go forward; for apart from God, the wisdom of man avails nothing. And I much want my people to become teachers to the other tribes.

Just now we are very grieved, for our friend Mr. Fisher is going, and we shall rejoice much when he shall return here, for he is our friend.

Now good-by. May God, our Father, give you power in your work.

I am very much your friend,

DAUDI KASAGAMA,

King of Toro.



## Miscellany

### BIBLIOGRAPHICAL

*Samuel Chapman Armstrong: A Biographical Study.* By Edith Armstrong Talbot. Doubleday, Page & Co., New York.

This is the record of a life begun and nurtured in a missionary household, where Christian devotion, self-sacrifice, and energetic effort were the rule of conduct. Born at Honolulu, Hawaii, the son of an honored missionary of the American Board, and brought up in a family of eight children, Samuel Armstrong grew up a happy, rollicking boy, strong in body and soul, absorbing from "the atmosphere about him of unselfish protection and helpfulness toward a weaker race" the philanthropic spirit which distinguished his manhood.

No better inheritance could a boy receive than the traits and the example of missionary parents like his. The history of children so endowed has evidenced this. Many of them have entered upon the same high calling and they have

been especially successful on mission ground. Very few have ever gone seriously wrong or have failed to do honor to their parentage.

Young Armstrong entered Williams College, and his classmate, Dr. John Denison, describes him as at that time "a striking illustration of the Robinson Crusoe-like multiformity of function that grows up perforce under the necessities of a missionary station. New England energy, oceanic breeziness, missionary environment disclosed themselves in him. Such was Armstrong as he came into my life, bringing his ozone with him."

These qualities, disciplined by a thorough mental culture, sent him into our Civil War as captain of a company recruited by himself, and made him afterwards give up this command, to which he had become devotedly attached, for that of six companies of colored troops

just then entering the Union Army. They enabled him to write as follows to his mother: "If I fall be assured that I never was better prepared for the worst. Since entering this branch of the service I have felt the high duty and sacredness of my position. It is no sacrifice for me to be here; it is rather a glorious opportunity, and I would be nowhere else if I could, and nothing else than an officer of colored troops, if I could. This content, this almost supreme satisfaction, has shed a rich glow upon my life. I have felt, and do feel, like a very apostle of liberty striking the deadliest blow possible at oppression; and what duty is more glorious than that? . . . I feel more than ever in sympathy with the good, the holy, the just, and the true, and the blessedness of religion has descended upon me with a sweetness, a beauty, a richness, and a power that it never had before."

Before the war was over, Armstrong's skill and bravery had won for him, at the age of twenty-four, the rank of brevet brigadier general of volunteers. A brother officer said of him, "Although a martinet in discipline where military principle was concerned, his soldiers felt toward him a regard amounting almost to deification." It was the natural consequence of this affectionate relationship that, when the war was over, the young general should give himself to the Freedmen's Bureau as superintendent of colored schools; and thus began the great work of his life at Hampton, Va. The history of this Hampton Institute and its splendid success is told in this book in a most readable way by Mrs. Talbot, a daughter of General Armstrong, and it will win the deep interest of every reader. It is preëminently a book for young men.

*Sunny Memories of Three Pastorates*, with a Selection of Sermons and Essays. By William Elliot Griffis, D.D., L.H.D. 1903. Andrus & Church, Ithaca, N. Y.

Dr. Griffis is known to the world as a man of letters, and especially as a

writer upon affairs in the far East. His early work on "The Mikado's Empire" has long been a standard, and, notwithstanding the numerous later volumes issued upon Japan, is still an authority often appealed to. His biographies of the men who have done most for Japan — Perry, Verbeck, Harris, and Brown — are of great interest and value. In the volume now before us there is little of Japan, only the recollections, with some sermons and essays, relating to three pastorates in America, at Schenectady, Boston, and Ithaca. The volume will prove of interest and value, not only to the members of these several churches, but to a wider public that knows and esteems Dr. Griffis.

*The Congregational Way: A Hand Book of Congregational Principles and Practices*. By George M. Boynton, D.D., Secretary of the Congregational Sunday School and Publishing Society. The Pilgrim Press, New York, Boston, and Chicago.

This volume of 220 pages is in the line of what is often called for in our own land, and is beginning to be desired on several of our mission fields. One of the first requests made of the recent Deputation of the American Board to Africa by the Zulu churches of Natal was for a clear explanation of Congregationalism, its principles and practices. This volume of Dr. Boynton's shall be sent to them as a reply. It states clearly the principles and New Testament authority for Congregationalism, with a brief sketch of its history, followed by suggestions on all ecclesiastical points that would be likely to arise in connection with the organization and conduct of a church. Forms are given for the calling of a pastor and of councils, for the reception of members, for letters missive, and letters of dismissal, etc. So far as we have observed, the volume seems complete and satisfactory, and will prove most helpful to all who desire to have at hand some manual for the conduct of our free churches of the Congregational order.

## Notes for the Month

### SPECIAL TOPICS FOR PRAYER

For such a quickening of spiritual life among Christians that they shall be ready, out of a deeper love for Christ and his kingdom, to provide the means needful for the maintenance of his work. (See page 131.)

For the missions that are affected by the war in the far East, that the native Christians may be protected and that the kingdom of God may advance whatever overturnings may take place. (See page 137.)

### ARRIVAL ABROAD

October 14, 1903. At Madura, India, Rev. Dr. J. E. Tracy and wife.

### ARRIVALS IN THIS COUNTRY

February 25. At New York, Rev. and Mrs. T. A. Baldwin, of the Western Turkey Mission.

March 3. At Boston, Mrs. Agnes H. Gordon, of the Japan Mission.

### DEATHS.

February 11. At Hadjin, Central Turkey, Miss Charlotte D. Spencer. (See page 136.)

February 26. At Ashland, Va., Miss Anna P. Halsey, for some years the president of the Philadelphia Branch of the Woman's Board of Missions.



## Donations Received in February

### MAINE

Bangor, Central Cong. ch.	255 00
Biddeford, 2d Cong. ch.	28 53
Farmington, 1st Cong. ch.	26 76
Gilead, Cong. ch.	3 00
Limington, Cong. ch.	17 00
Newcastle, 2d Cong. ch.	27 00
Norridgewock, Friend,	5 00
Orland, Cong. ch.	12 50
Skowhegan, Two friends of missions,	5 00
Tremont, Mt. Desert Cong. ch.	30 47
Warren, Cong. ch.	6 25
Watford, Friend,	10 00
Waterville, Cong. ch.	10 00
York Village, 1st Cong. ch.	17 00—463 51

### NEW HAMPSHIRE

Candia, Cong. ch.	5 00
Concord, 1st Cong. ch.	117 10
Epsom, Cong. ch.	4 00
Franconia, Cong. ch.	30 00
Exeter, Phillips Cong. ch., toward work, care Rev. H. K. Wingate,	100 00
Gilmanton Iron Works, Cong. ch.	5 35
Hampton, Cong. ch.	8 13
Henniker, Cong. ch., Rev. F. A. Balcom,	1 80
Keene, 1st Cong. ch.	10 50
Shelburne, Cong. ch.	3 00
Tamworth, Thank-offering,	30 00
Wentworth, Y. P. S. C. E., for student, Dozhiaha,	10 00—324 88
Legacies.—Greenfield, Ambrose Gould, by Walter L. Hopkins, Adm'r,	610 41
	935 29

### VERMONT

Barnet, ———,	4 00
Barton Landing, Cong. ch., toward support Rev. R. Thomson,	45 25
Benson, Mr. and Mrs. Irving H. Childs, for native teacher, West Central Africa,	20 00
Brattleboro, Center Cong. ch.	5 00
Brownington, E. Scott Tinkham,	10 00
Burlington, College-st. Cong. ch., King's Sons and Daughters' Circle, toward support Dr. L. H. Beals,	14 62
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow,	4 12
Derby Line, Rock Island and Derby Line Cong. ch., for catechist, Madura,	50 00

Greensboro, Cong. ch., toward support Rev. R. Thomson,	11 50
Hartford, Cong. ch., through H. Irasburg, Cong. ch., toward support Rev. R. Thomson,	20 00
	5 65
Lowell, Cong. ch., toward support Rev. R. Thomson,	11 30
Milton, E. E. Herrick,	10 00
Montpelier, Bethany Cong. ch., toward support Rev. J. X. Miller,	38 70
Newport, Cong. ch., toward support Rev. R. Thomson,	60 48
North Craftsbury, Cong. ch., toward support Rev. R. Thomson,	8 00
Pittsford, Cong. ch.	62 00
Shoreham, Cong. ch.	15 00
South Royalton, Cong. Sab. sch., for catechist, Madura,	12 50
Stockbridge, Rev. T. S. Hubbard,	5 00
Waterbury, Cong. ch., Sunshine Club, 22.25; and Tryphena Club, 20,	42 25
Windham, Cong. ch.	14 50—460 87
Legacies.—Coventry, B. W. Case, addl. Middlebury, Miss Hannah M. Boardman, by Levi Boardman, Adm'r,	25 00
	412 66—437 06
	907 53

### MASSACHUSETTS

Amesbury, Union Cong. ch.	6 50
Andover, C. C. Starbuck,	3 00
Ballardvale, Union Cong. ch.	64 79
Bedford, Cong. ch.	34 77
Boston, Shawmut ch., 541.14; Old South ch., 200; Park-st. ch., 188.70; 2d ch. (Dorchester), 10; do., Y. P. S. C. E., toward support Dr. F. C. Wellman, 50; Pilgrim ch. (Dorchester), for do., 50; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 15; Hope chapel Asso., 15; Eliot ch. (Roxbury), 4; U. C., toward support Dr. E. L. Bliss, 200; E. H. Sharp (Dorchester), 40; Friend, 25; Friend (Brighton), 12,	1,350 84
Roxbury, Cong. ch.	7 50
Brookfield, Cong. ch.	2 00
Brookline, Harvard Cong. ch.	644 41
Chelsea, 3d Cong. ch.	13 62
Chester, 1st Cong. ch.	2 20
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	6 06

Clinton, A Massachusetts Endeavorer, 4 00  
 Danvers, V. P. S. C. E., 1st ch., for  
 native preacher, Madura, 18 00  
 Dedham, 1st Cong. ch., toward sup-  
 port Rev. C. A. Clark, 17 18  
 Easthampton, 1st Cong. ch., 23 46  
 Fairhaven, 1st Cong. ch., 16 59  
 Fitchburg, Chas. T. Woodbury, to-  
 ward work under Rev. E. F. Bell, 20 00  
 Gardner, 1st Cong. ch., toward support  
 Rev. G. H. Hubbard, 100 00  
 Gloucester, Lanesville ch., 6 00  
 Grafton, Friend, 1 29  
 Hanson, 1st Cong. ch., 2 25  
 Haydenville, Cong. ch., toward sup-  
 port Rev. C. T. Riggs, 6 95  
 Holyoke, 2d Cong. ch., 89 90  
 Hyde Park, Susan L. Bond, 5 00  
 Lee, Cong. Sab. sch., of which 50 for  
 a catechist in India, and 20 for a  
 student, Japan, 70 00  
 Lowell, Highland ch., 36; Pawtucket,  
 Cong. Sab. sch., toward support  
 Mrs. Mary A. Fairbank, 25, 81 00  
 Lynn, 1st ch. of Christ, 29 00  
 Lynnfield, "In His Name," 2 75  
 Malden, M. W., 25  
 Mansfield, Cong. Sab. sch., toward  
 support Rev. W. H. Sanders, 7 00  
 Medfield, Cong. ch., 24 00  
 Melrose, Ortho. Cong. ch., to const.  
 JOHN BUFFUM, H. M., 180.18; do.,  
 Friend, I., 181 18  
 Melrose Highlands, Cong. ch., 50  
 Middleboro, Reader of *Missionary*  
*Herald*, 2 50  
 Middleton, Cong. ch., 5 00  
 Millbury, 2d Cong. ch., toward sup-  
 port Rev. E. C. Partridge, 46 70  
 Milton, 1st Cong. ch., 20 93  
 Mittineague, Cong. ch., 11 40  
 Newburyport, Whitefield Cong. ch., 10 40  
 Newton Center, in memory of Chas.  
 C. Burr, 100 00  
 Northampton, 1st Cong. ch., toward  
 support Dr. and Mrs. F. T. Tucker,  
 471.58; A. Lyman Williston, to  
 const. MRS. LUCY W. STARK-  
 WEATHER, MISS ELIZABETH WIL-  
 LISTON, and ROBERT L. WILLIS-  
 TOR, H. M., 300, 771 58  
 Norwich, 1st Cong. ch., 5 00  
 Orange, Central Cong. ch., 37 39  
 Pepperell, Cong. ch., 18 69  
 Petersham, Elizabeth B. Dawes, 200 00  
 Pigeon Cove, Friend, 12 00  
 Pittsfield, J. S. Sears, 7 00  
 Princeton, 1st Cong. ch., 62 77  
 Raynham, 1st Cong. ch., 6 30  
 Reading, Cong. ch., 29 00  
 Rochester, Through Rev. C. C. Tracy, 4 55  
 Scotland, Cong. ch., 4 00  
 Shirley, Cong. ch., 15; Anna E.  
 Ryder, 4.50, 19 50  
 Somerville, Highland Cong. ch., 21 30  
 South Deerfield, Cong. ch., 2 75  
 South Hadley, Cong. ch., toward  
 support Rev. J. E. Abbott, 69.42;  
 Cong. Sab. sch., for do., 3.38, 62 80  
 Spencer, 1st Cong. ch., toward sup-  
 port Rev. S. C. Bartlett, 500 00  
 Sudbury, Mrs. Lucy S. Connor, 25 00  
 Taunton, Trin. Cong. ch., 276 15  
 Townsend, Cong. ch., 13 29  
 Walpole, Cong. ch., 10 85  
 Wellesley, Friend, 25 00  
 Wellesley Hills, Cong. ch., toward  
 support Rev. J. C. Perkins, 53 08  
 Westford, Union Cong. ch., 47 00  
 West Granville, Cong. ch., 3 00  
 West Medford, V. P. S. C. E., toward  
 support Rev. C. S. Sanders, 35 00  
 West Springfield, Park-st. Cong. ch., 35 00  
 Whitesville, Est. Wm. H. Whitin,  
 500, and Edward Whitin, 400, to-  
 ward 28,000 asked for by the mis-  
 sions, 900 00  
 Winchendon, Bertha Whittemore, 6 00  
 Worcester, Old South ch., toward  
 support Rev. C. B. Olds, 300;  
 Plymouth Cong. ch., C. H. Morgan,

100; Hope ch., Winthrop C. Hall,  
 20, 420 00  
 ———, Friends, 62 50  
 ———, Friend, 7 00  
 ———, Friend, 25—6,714 18

*Legacies.*—Athol, Rev. Wm. F.  
 Avery, by Wm. G. Avery, Ex'r, 100 00  
 Everett, Mary Crocker, 250 07  
 Fitchburg, Mrs. Lydia Haws Wood,  
 by E. Foster Bailey and Henry  
 M. Francis, Ex'rs, 500 00  
 Harwich, Sarah G. Brooks, by  
 Henry Brooks Davis, Ex'r, 100 00  
 Hatfield, Samuel H. Dickinson, by  
 D. W. Wells, Trustee, add'l, 566 00  
 Lowell, Mrs. Helen M. Bigelow,  
 add'l, 64 99  
 Somerville, Elizabeth Lithgow, by  
 Henry Donaghey, Trustee, 500 00  
 Townsend, Martha E. Haynes, by  
 E. Alonso Blood, Ex'r, 56 96—2,072 02  
 8,786 20

## RHODE ISLAND

Barrington, Cong. ch., 33 25  
 Kingston, Cong. ch., 120 32  
 Providence, Central Cong. ch., Wo-  
 man's Foreign Miss. Soc., 50; Union  
 Cong. ch., toward support Rev. J.  
 H. House, D.D., 60; do., W. K.  
 Logee, for native preacher, Rahuri,  
 40; Elmwood Temple, member, 7;  
 Freewill offering, 41, 147 41  
 Slatersville, Y. P. S. C. E., 5 43—306 41

## CONNECTICUT

Avon, Cong. ch., 6 75  
 Branford, Cong. ch., 33; H. G. Har-  
 rison, 10, 43 00  
 Bridgeport, West End Cong. ch.,  
 40.02; Samuel Scoville, 25, 40 27  
 Bridgewater, Cong. ch., 10 37  
 Bristol, 1st Cong. ch., toward support  
 Rev. C. C. Tracy and to const.  
 MISS SARAH P. JUDSON, H. M., 100 00  
 Central Village, Cong. ch., 4 25  
 Colchester, Friend, 5 00  
 Cornwall, 1st Cong. ch., 115 00  
 Cromwell, Cong. ch., 74 32  
 East Hartford, So. Cong. ch., 10;  
 Y. P. S. C. E., 1st Cong. ch., to-  
 ward 28,000 asked for by the mis-  
 sions, 10, 20 00  
 East Haven, Cong. ch., for Mt.  
 Silinda Mission, 20 00  
 Fairfield, Cong. ch., toward support  
 Rev. Willis Elwood, 50 00  
 Goshen, Cong. ch., 60 65  
 Greenwich, James P. Kelley, 20 00  
 Hartford, Caroline Hansell, for Japan,  
 30; B., 10, 30 00  
 Higganum, Cong. ch., 12 00  
 Huntington, Cong. ch., 14 50  
 Kensington, Cong. ch., 21 67  
 Litchfield, Scientific Association, 15 00  
 Long Ridge, Cong. ch., 5 00  
 Mansfield, 2d Cong. ch., 16 50  
 Middletown, 1st Cong. ch., 167 45  
 Monroe, Cong. ch., 20 00  
 Naugatuck, Cong. ch., 150 00  
 New Britain, 1st ch. of Christ, 250 00  
 New Haven, Dwight-pl. ch., Dr.  
 Robert Crane, toward support Rev.  
 W. S. Ament, D.D., 20; Mrs.  
 Olivia H. Day, 25; Mrs. James  
 Dwight, 25, 70 00  
 Newtown, Cong. ch., 12 59  
 North Stonington, Cong. ch., 39 00  
 North Woodbury, North Cong. ch., 14 65  
 Norwich, Cong. ch., 3 35  
 Salisbury, Rev. John C. Goddard,  
 toward support Dr. F. D. Shepard, 3 50  
 Shelton, Cong. ch., 30 15  
 South Glastonbury, Cong. ch., 5 25  
 South Norwalk, 1st Cong. ch., toward  
 support Dr. and Mrs. H. L. Under-  
 wood, 200 00

Stafford Springs, Cong. ch.	31 58
Suffield, 1st Cong. ch.	25 69
Thomaston, 1st Cong. ch.	13 25
Waterbury, 2d Cong. ch., Union Service, 135.65; 1st Cong. ch., 126.65,	262 30
Waregan, Cong. ch.	18 00
Westchester, Cong. ch.	3 50
Westford, Cong. ch.	5 00
Westminster, Cong. ch.	6 84
Wilton, Cong. ch.	10 00
Windham, Cong. ch., So. Windham Branch,	50 00
Woodbury, 1st Cong. ch.	6 00—2,082 38

## NEW YORK

Albany, 1st Cong. ch., toward support Rev. and Mrs. J. X. Miller,	75 00
Angola, Cong. ch.	8 00
Brooklyn, Lewis-av. Cong. ch., 115.32; Plymouth Cong. ch., 105; ch. of the Pilgrims, 55; Clinton-av. Cong. ch., Ladies' Guild, 85; do., Atlantic-av. chapel, Rev. W. S. Woolworth, 5; Immanuel Cong. ch., 11.91; J. O. Niles, 5,	382 23
Copenhagen, F. P. Lansing, for native preacher, India,	35 00
Dongan Hills, Mrs. A. E. Foote, to const. HERSELF, H. M.	100 00
Fairport, Cong. ch.	20 00
Gloverville, Cong. ch.	43 55
Greene, Alice C. Keeler, for work in Spain,	1 00
Hammond, Mrs. Elmina Rowland, 4; Wm. Bartrum, 1,	5 00
Homer, Cong. ch.	19 00
New Lebanon, Ellen C. Kendall,	1 25
New York, Broadway Tab., add'l, 25; Trinity Cong. ch. (Tremont), 10; Allan Bours, 120; Mrs. Henry Blodget, for work in No. China, 25; Wm. R. A. Wilson, for native preacher, Japan, 12; Robert Johnston, 10; Mrs. A. C. Hickok, 10,	242 00
Niagara Falls, 1st Cong. ch.	36 17
Riverhead, Sound-av. Cong. ch., 20.97; J. W. Downs, 5,	25 97
Rochester, Rev. Willis Clark Gaylord, 500; Caroline C. Stevens, 20.65,	520 65
Rockaway Beach, 1st Cong. ch.	5 00
Summerhill, Cong. ch., toward support Rev. J. D. Taylor,	20 00
West Winfield, Immanuel Cong. ch.	16 00
—, A friend in Central New York,	25 00—1,580 82

## NEW JERSEY

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd,	200 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	148 00
Lawrenceville, Mrs. Mary Dudley Willcox, to const. Rev. CHAS. H. WILLCOX, H. M.	100 00
Newark, Belleville-av. Y. P. S. C. E., for native preacher, Madura,	10 00
Westfield, The ladies of Cong. ch.	5 00—463 00

## PENNSYLVANIA

Byrn Mawr, Anna Louise Strong, for native preacher, Madura,	20 00
East Smithfield, Cong. ch.	3 00
Edwardsdale, Welsh Cong. ch., Sabbath and Jun. C. E. Soc.	20 00
Germantown, 1st Cong. ch.	21 20
Pottersville, Cong. ch.	2 15
Ridgway, Miss Priscilla Little, Scranton, Providence Welsh Y. P. S. C. E., for native helper, Madura,	127 31
Wilkes Barre, D. W. Hughes,	10 00—206 16

## DISTRICT OF COLUMBIA

Washington, 1st Cong. ch., toward support Rev. L. S. Gates,	325 00
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## NORTH CAROLINA

Dockery's Store, Cong. ch.	1 00
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## SOUTH CAROLINA

Charleston, Friend, toward asked for by the missions,	28,000 20 00
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## FLORIDA

Daytona, Union Cong. ch.	25 30
Hollister, C. E. Wilcox,	10 00
New Smyrna, Christ Cong. ch.	5 72
Sanford, Cong. ch.	10 00—54 92

## ALABAMA

Floral, Rev. J. R. Stewart,	1 00
Joppa, H. J. Clark,	5 00
Wallace, Ebenezer ch.	1 00—7 00

## LOUISIANA

Roseland, Cong. ch.	20 02
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## TENNESSEE

Nashville, Anna T. Ballantine,	4 00
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## TEXAS

Ciaco, A. B. Johnson,	5 00
Paris, 1st Cong. ch.	32 10—37 10

## MISSOURI

Aurora, 1st Cong. ch.	7 00
Lamar, Cong. ch.	10 00
St. Louis, 1st Cong. ch., to const. AUSTIN E. COOK and M. HAYWARD POST, H. M.	229 71
Sedalia, 2d Cong. ch.	4 55
Thayer, 1st Cong. ch.	14 00—265 26

## OHIO

Chillicothe, Plymouth Cong. ch.	3 00
Cleveland, 1st Cong. ch., 26.46; W. A. Hills, 10; Geo. A. Whittemore, 5,	41 46
Columbus, 1st Cong. ch.	150 00
Dayton, Mr. and Mrs. W. P. Breneman, for work in No. China,	35 00
Delaware, Wm. Bevan,	5 00
Dover, Cong. ch.	27 07
Eagleville, Anna A. Peck,	2 00
Edinburg, Cong. ch.	12 25
Garrettsville, Cong. ch., K. E. Soc.	16 00
Granville, Welsh Cong. ch.	4 00
Lenox, Cong. ch.	6 50
Oberlin, Mrs. L. G. B. Hills,	10 00
Ridgeville, 1st Cong. ch.	6 00
St. Marys, Friend,	3 00
Sandusky, Cong. ch.	27 10
Springfield, F. Wertie Frantz, for native preacher, Foochow,	6 25
Thomaston, Cong. ch.	3 00
Youngstown, J. J. Thomas, for Japanese student,	30 00—387 63

## ILLINOIS

Delavan, R. Hoghton, toward support Rev. W. P. Sprague, 25, and for use Rev. W. W. Wallace, 25,	50 00
Des Plaines, Cong. ch., add'l,	1 00
Downers Grove, Y. P. S. C. E., for native worker, India,	10 00
Farmington, Cong. ch.	15 53
Glen Ellyn, Cong. ch.	7 25
Griggsville, Cong. ch.	6 45
La Grange, Cong. ch., add'l,	1 00
Lawn Ridge, Cong. ch., Mrs. C. V. Speers, deceased,	42 64
Mazon, Park-st. Y. P. S. C. E., for native preacher, Madura,	20 00

Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 296.74; 3d Cong. ch., of which 12.50 toward support Dr. W. A. Hemingway, 26.29, 323 08  
 Poplar Grove, Cong. ch. 2 25  
 Quincy, 1st Union Cong. ch. 84 40  
 Thawville, Cong. ch. 20 00  
 Wilmette, Thomas M. Brooks, 1 00  
 Yorkville, Cong. ch. 10 00—504 55

## MICHIGAN

Armada, 1st Cong. ch. 25 30  
 Detroit, 1st Cong. ch., 150; Margaret Maitland, 2, 132 00  
 Galesburg, Cong. ch. 5 00  
 Hillsdale, Mary Smith, 10 00  
 Northport, Cong. ch. 9 00  
 St. Clair, Cong. ch. 12 00  
 Vicksburg, 1st Cong. ch. 1 05—314 35

## WISCONSIN

Black Earth, Cong. ch. 10 00  
 Madison, Pilgrim Cong. ch. 10 02  
 Mondovi, 1st Cong. ch. 7 50  
 Platteville, Mt. Zion Cong. ch. 5 00  
 Rochester, Cong. ch. 28 84  
 Tomah, Cong. ch. 3 25—64 61

## IOWA

Avoca, 1st Cong. ch. 8 02  
 Hiteman, Cong. ch. 40 05  
 Montour, Cong. ch. 13 50  
 Sioux City, 1st Cong. ch., toward support Rev. and Mrs. H. M. Irwin, 80 00  
 Treynor, Rev. Andrew Kern, 2 00—113 55

## MINNESOTA

Dawson, Cong. ch. 6 00  
 Glyndon, Cong. ch. and Sab. sch. 15 00  
 Lake City, 1st Cong. ch. 14 50  
 Mankato, 1st Cong. ch. 7 75  
 Minneapolis, Plymouth Cong. ch., 100; Fremont-av. Cong. ch., 32.20; Park-av. Cong. ch., 7.30, 139 40  
 St. Paul, Cyril Chapel, Bohemian, 5 00—188 25

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Butte and Naper, Ger. Cong. chs. 5 00  
 Culbertson, Mr. and Mrs. Walter N. Giles, 50 00  
 Lincoln, Ger. Zion Cong. ch., of which 17 for China, 17 for India, 17 for Africa, 51 00  
 Omaha, St. Marys-av. Cong. ch., 74.86; 1st Cong. ch., 33.15, 108 01—214 01

## CALIFORNIA

Los Angeles, 1st Cong. ch. 113 55  
 Ontario, Rev. R. B. Larkin, 6 25  
 San Francisco, Chinese World-wide Mis. Soc., 32.50; 3d Cong. ch., Mrs. S. E. Siden, 2, 34 50  
 Whittier, Plymouth Cong. ch. 24 40—178 70

## OREGON

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 Forest Grove, Cong. ch. 17 65  
 Stafford, Ger. Cong. ch. 2 45—25 10

## COLORADO

Whitewater, Cong. ch. 2 36

## WASHINGTON

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 Beulah, Cong. ch. 3 17  
 Dayton, Cong. ch. 4 61  
 Lilliwaup, Mrs. Geo. Aaro, 50  
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 Pataha City, H. J. Hanson, 20  
 Skokomish, Cong. ch. 3 00  
 Steilacoom, Cong. ch. and Sab. sch. 13 75  
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 West Seattle, Cong. ch. 10 00—50 08

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 Leslie, Mrs. Estelle Ward, 3 00  
 Little Moreau, Cong. ch. 82—9 82

## OKLAHOMA

Oklahoma City, Harrison-av. Cong. ch. 25 00  
 Seward, Rev. L. S. Childs, 2 00—27 00

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 Germany, Berlin, Ethel W. Putney, toward 28,000 asked for by the missions, 6 35  
 Turkey, Aintab, 2d Cong. ch., Rev. M. G. Papazian, for work, Foochow, 15.40; Talas, W. S. D., 150, 165 40—246 75

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Receipts, 493 32

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 (Syracuse, N. Y.), toward support Rev. J. D. Taylor, 5 00—13,317 38

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MASSACHUSETTS.—Chicopee, 1st Cong. Sab. sch., 2.36; Danvers, Maple-st. Cong. Sab. sch., for Marathi, 49.87; Dennis, Y. P. S. C. E., 10; Malden, Five children, 1.30; Natick, Y. P. S. C. E., 5; Newburyport, Y. P. S. C. E. of Whitefield Cong. ch., 5; No. Weymouth, Pilgrim Y. P. S. C. E., 3.20; Rochester, 1st Y. P. S. C. E., 1.45; Sandwich, Y. P. S. C. E., 1.28; Swampscott, Cong. Sab. sch., 3.26; Weymouth Heights, Old North Cong. Sab. sch., 6,	40 06
CONNECTICUT.—Abington, Y. P. S. C. E., 4.77; Burlington, Cong. Sab. sch., 10; Hartford Center, Cong. Sab. sch., 9; Milford, 1st Cong. Sab. sch., 8.04; Suffield, do., 10,	88 72
NEW YORK.—Brooklyn, Puritan Cong. Sab. sch., 32.70; do., Atlantic-av. Sab. sch., of Clinton-av. ch., 10; do., Beecher Memorial, Y. P. S. C. E., 6; Riverhead, Sound-av. Cong. Sab. sch., 45, and Y. P. S. C. E., 25; Walton, 1st Cong. Sab. sch., 10.02,	41 81
NEW JERSEY.—Nutley, St. Paul's Cong. Sab. sch.,	128 77
PENNSYLVANIA.—Le Raysville, Cong. Sab. sch.,	25 00
LOUISIANA.—Hammond, Y. P. S. C. E.,	4 46
MISSOURI.—St. Louis, ch. of Redeemer Cong. Sab. sch.,	3 27
OHIO.—Cleveland, 1st Cong. Sab. sch., 54; Lenox, Y. P. S. C. E., 2; Madison, Cong. Sab. sch., 5,	2 10
ILLINOIS.—Chicago, Ewing-st. Cong. Sab. sch., 3.08; Gray Lake Cong. Sab. sch., 4; Rockford, 2d Cong. Sab. sch., 7.94,	61 00
MICHIGAN.—Dexter, Y. P. S. C. E., 2.50; Muskegon, 1st Cong. Sab. sch., 8.10,	14 92
WISCONSIN.—Oshkosh, 1st Cong. Sab. sch.,	10 60
IOWA.—Britt, 1st Cong. Sab. sch., 9.85; Des Moines, Plymouth Cong. Sab. sch., 4.80; Long Creek, Welsh Cong. Sab. sch., 4.70,	6 24
MINNESOTA.—Chokio, Union Sab. sch., 1.85; Paynesville, Cong. Sab. sch., 1.70,	19 35
NEBRASKA.—Ainsworth, Cong. Sab. sch.,	3 55
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WASHINGTON.—Tacoma, East Cong. Sab. sch., Birthday Fund,	5 00
NORTH DAKOTA.—Argusville, Cong. Sab. sch.,	1 25
WYOMING.—Cheyenne, 1st Cong. Sab. sch.,	1 00
TURKEY.—Oorfa, Protestant Armenian Sab. sch., men's classes,	8 89
	2 00

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CONNECTICUT.—Haddam, Cong. Sab. sch.,	3 00
MARYLAND.—Baltimore, Bernard C. Steiner, for work in Micronesia,	75 00
	80 40

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ILLINOIS.—Blue Island, Y. P. S. C. E., 5; Caledonia, do., 5; Marseilles, 1st Y. P. S. C. E., 5; Neponset, Y. P. S. C. E., 2.75; Peru, do., 5; Roscoe, do., 10; Shabbona, do., 25; Sterling, do., 5, all for MacLachlan Fund,	62 75
MICHIGAN.—Columbus, Y. P. S. C. E., 5; Ellsworth, do., 1.20, both for Lee Fund,	6 20
WISCONSIN.—Columbus, Olivet Y. P. S. C. E., 15; Masonic, do., 5; Spring Valley, do., 10, all for Olds Fund,	30 00
IOWA.—Alden, Y. P. S. C. E., 11.30; Clear Lake, do., 7.70; Des Moines, Green-	

wood, Y. P. S. C. E., 5; Iowa City, Y. P. S. C. E., 15; Lamolille, do., 2.50; Mt. Pleasant, do., 5; Osage, do., 10, all for White Fund,	56 35
MINNESOTA.—Dodge Center, Y. P. S. C. E., 19.91; Monticello, do., 12, both for Haskell Fund,	31 91
NEBRASKA.—Weeping Water, Y. P. S. C. E., for Bates Fund,	10 00
COLORADO.—Denver, 1st Y. P. S. C. E., for Albrecht Fund,	7 50
NORTH DAKOTA.—Niagara, Y. P. S. C. E., 3; Portland, do., 2; Sykeston, do., 10, all for Haskell Fund,	15 00
SOUTH DAKOTA.—Academy, Y. P. S. C. E., for Haskell Fund,	10 00
	235 06

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NEW HAMPSHIRE.—Gilmanton Iron Works, Y. P. S. C. E., for work, care Rev. J. H. Bettes, 7.25; Hollis, do., for pupil, care Mrs. R. Winsor, 11.50,	18 75
VERMONT.—Jamaica, Rev. Arthur E. Hartwell, for scholarship, care Rev. G. G. Brown, 1; Randolph, Cong. ch., collected by Mrs. G. E. Ladd, for Clara Hamlin Lee Memorial chapel, 8.57,	9 57
MASSACHUSETTS.—Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Boston, Mt. Vernon ch., Friend, for work, care Rev. C. R. Hager, 2; do., Mt. Vernon Chinese Sab. sch., for do., 60; do., Students, 224 Commonwealth-av., through Miss Ellen M. Stone, for three more pupils, Monastir school, 39.00; do., Mrs. E. M. Bryant, for pupil, care Rev. Jas. Smith, 20; do., collected by Rev. G. H. Guttererson, for Pasmalali College, 4; Bradford, Kingsbury Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 12; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for native preachers, care Rev. C. A. Nelson, 45.17; Lincoln, 1st Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 15; do., Y. P. S. C. E., for school, care Rev. E. Fairbank, 20; Newburyport, Rev. Richard Wright, for pupil, care Rev. J. H. Roberts, 10; Newtonville, Central Cong. Sab. sch., for work, care Rev. Lewis Hodous, 13.41; Pepperell, Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 2.29; Princeton, Rev. and Mrs. C. A. White, for Arthur ch., care Rev. H. C. Hazen, 60; So. Weymouth, Old South Cong. Sab. sch., for work, care Rev. G. A. Wilder, 3; Springfield, Eastern-av. ch., Friends, for pupil, care Rev. R. A. Hume, 15; Townsend, Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 11.21; West Medway, Cong. Sab. sch., for pupil, care Miss M. L. Daniels, 12.50; Whitinsville, Edward Whitin, for Dnyanodaya, 100; Worcester Union ch., Ladies, for work, care Rev. L. Hodous, 5; do., Chas. H. Morgan, for Boys' School, Talas, 250; —, Friend, through Rev. C. C. Tracy, for Tutor Fund, Anatolia College, 125; —, A missionary sister, formerly in Asia, through Miss Ellen M. Stone, for Thessalonica Industrial School and Orphanage, 1,	844 18
CONNECTICUT.—Bozrahville, Cong. ch., Friends, for school, care Rev. W. M. Zumbro, 20; Centerbrook, Sab. sch. of ch. of Christ, a Christmas gift for Thessalonica Industrial School for Orphans, 1; Griswold, Y. P. S. C. E., for work, care Rev. E. H. Smith, 20; New Haven, United ch. young men, for Ahmednagar ch., 50; Norwich, 2d Cong. Sab. sch., for work, care Mrs. E. G. Tewksbury, 15.54; Saugatuck, M. Augusta Jennings, G. C. Hill, and F. B. Hill, toward work, care Rev. W. B. Elwood, and to const. A. Lewis Hill, H. M., 100; Suffield, Four ladies, for work, care Rev. J. P. Jones,	

50; Windham Cong. Sab. sch., for pupil, care Miss B. B. Noyes, 20.

**NEW YORK.**—Brooklyn, Lillian F. Whicher, for organ, care Mrs. Geo. E. White, 47; East Aurora, 1st Presb. Y. P. S. C. E., for pupil, care Mrs. E. Riggs, as before, 25; Ithaca, I. L. Hardy, for Ponasang Hospital, 2; Lisbon, Mrs. Mary Boice, toward house for Rev. E. C. Partridge, 2; New York, collected by A. D. F. Hamlin, for Clara Hamlin Lee Memorial chapel, 5; Sherburne, Joshua Pratt, for Adana medical work, 200; Shortsville, Presb. ch., for work, care Mrs. W. P. Sprague, 13; West Chazy, Rev. L. C. Partridge, toward house for Rev. E. C. Partridge, 100.

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3,096 58

441 05 Donations received in February, 40,817 46  
6 25 Legacies received in February, 3,120 09  
43,937 55

90 00 Total from September 1, 1903, to February 29, 1904, Donations, \$240,639.85;  
12 50 Legacies, \$41,359.84 = \$280,999.69.

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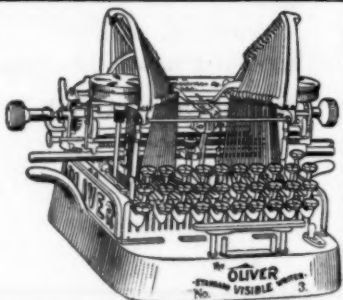
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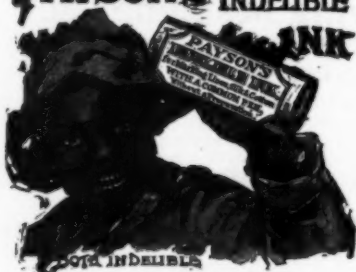
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